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The Loving Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXII

MILWAUKEE, WISCONSIN, APRIL 18, 1925

No. 25

NICEA AND NOW

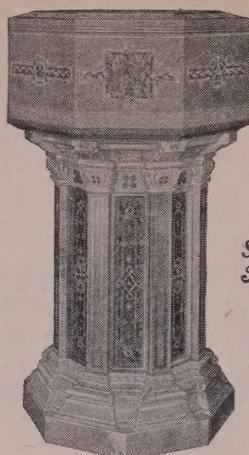
EDITORIAL

THE TEST OF VITALITY

THE BISHOP OF SPOKANE

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REV. H. H. SPOER, PH.D.



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THE COMMON INDIFFERENCE among Christian people to Christ's parting command to "make disciples of all nations," to "preach the Gospel to the whole creation," is proof at once of the little value we set upon our religious privileges, and of the restricted influence which the Spirit of God has upon our life and conduct. The man who is animated by the Spirit of God will be anxious to claim his share, in every available way—by prayer, by alms, by sympathy, by active labor—in the missionary, educational, reformatory, philanthropic work of the Body of Christ.—*Bishop Hall*.

The Living Church

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VOL. LXXII

MILWAUKEE, WISCONSIN, APRIL 18, 1925

No. 25

EDITORIALS & COMMENTS

Nicea and Now

THE Christian world is celebrating the sixteen hundredth anniversary of the First Council of Nicea. Our own Commission to secure its observance has suggested that Low Sunday be the time for the celebration, and the special office for the purpose was printed in our columns last week.

Though this is the year, this is not the exact date of the anniversary. Indeed the precise dates of the council are not certainly known. The best opinion appears to be that the council was convened on May 20th, but that the emperor, who had convened the council, did not arrive until June 14th, and that the sessions prior to the latter date were rather of a preliminary character, awaiting the formal reception from the emperor of the precise matter with which the council was to deal. The formulation of the Nicene Creed itself seems to have occurred on June 20th; but of course the greater part of its language had come down from an earlier date, so that the six days in June were concerned entirely with the issue raised by Arius and the adoption of the *homoousion* phrase, "of one substance with the Father."

Thanks to our commission, a rather considerable presentation of the subject of the council has been made in the magazine literature of the day, among which the series of three articles on the subject by Professor M. B. Stewart in our own columns will be recalled by our readers. We are hoping that many of the parochial clergy will present the subject to their congregations and use at least some part of the service set forth by the Presiding Bishop, on Low Sunday. Certainly the collect for Trinity Sunday can at least be added to the Low Sunday collect in every church; and our own acceptance of the creed and the theology of Nicea can be made plain to all our people.

THE essential thing in the anniversary celebration is that our people should realize that we are not simply recalling an historical incident of ages long gone by, but a turning point in history that dealt with an issue in such wise as to be perpetually settled. What *Magna Carta* is to the Anglo-Saxon people, and the Declaration of Independence to the American people, the Nicene Creed is to the Christian world. That is to say, it is the enumeration of principles that underlie the whole structure of a civilization that has been

built upon it. A crisis in life was responsible for the promulgation of each of these great instruments; not a mere discussion of academic theories. Each one of them may be built upon, but no one of them may be repealed.

At first sight this may seem to be less clear of the Nicene Creed than of the two later instruments, but let us examine. What conditions led up to the precise formulation of the Creed, and what has depended, subsequently, upon it?

The second Christian century was brilliant in the theology that it produced. The Church was passing through a transition in which Jewish thought was being superseded by Greek thought. The heresies of that century were chiefly a confusion between Christianity and Greek philosophy. The Greek brought a different intellectual equipment to bear upon Christian theology than the apostolic writers generally possessed, although the Fourth Gospel easily leads over from Jewish to Greek thought. The fathers of the second century brought trained thought and brilliant intellects to bear upon the discussions of the day. Greek met Greek, intellect met intellect. Heresies were propounded and rebutted. The two Clements, Polycarp, Ignatius, Justin Martyr, Irenaeus—these are only a few of the names of brilliant apologists who vindicated the theology of Christianity in the terms of Greek thought; and these had not passed away before Tertullian began a new line of Latin thinkers who performed the same service according to the thought and in the language of the Roman world.

But with the greater magnitude of the persecutions in the Third Century, theological thought was less complete. Men threatened with fire and sword and wild beasts were not able to lose themselves in devout and continued meditations; nor at best was the Latin the equal of the Greek in philosophical thought.

So, with the beginning of the Fourth Century, it was less clear, even within the Church, what was that doctrine that had been handed down from the Apostles, of which every bishop was to be the witness within his diocese. With no complete written word, with fragmentary books, not yet collected into the New Testament canon, some here, some there, and with spurious gospels intermingled with them, it was not easy to meet the sophistries of the Greek mind of

Arius. Had his teaching been a little worse, its deviation from real Christianity would have been apparent to everybody. Arius only just escaped being an orthodox Christian; and it is necessary to *think his teaching through* rather carefully, therefore, before one sees, what is true, that his teaching would tend ultimately to kill Christianity altogether.

Arius was less of a heretic, for instance, than a modern person who teaches that our Lord was the child of Joseph and Mary, who, by His sinlessness (whether absolute or relative) attained to divinity; or that, born as a merely human child, He attained at His baptism to something that He had not been before. Arius did not deny the preexistence of our Lord, nor His divinity (although that term is ambiguous as both he and various modern teachers use it), nor even His Sonship of the Father. His denial was of an *eternal* Sonship. He held that our Lord was a created being; that there was a time when He was not. He was not truly God, though, indeed, more than man. This is not Christianity; but yet Arius would have been shocked at teachings that have been flippantly given from Anglican pulpits, by priests who think it really smart to be a heretic in these comfortable days when heresy means augmented congregations and newspaper plaudits.

THE things that count are, first, that the council, like the Church of its day, believed the issue a very serious one and that it was a matter of life or death for the Church to determine it rightly; and second, that the council did not solve it by logic but by inquiry as to what teaching had, in fact, been received from earlier centuries. That is to say, the Nicene Council did not create a faith, nor propound an original philosophy. There is no Nicene doctrine that is not also Ante-Nicene.

Neither can it be said that the action of the council finally determined the question, nearly unanimous though the council stood at its close. Through the slow courses of the centuries, the inspired mind of the Church has ratified the voice of the council, and the experience of the Church has confirmed it. Arianism did not die easily or quickly; but the orthodox formulae of Nicea have stood as the official teaching of the Catholic Church ever since, and Arianism has been but the nonconformity of individuals. Reverently we may declare, the Holy Spirit has led the Church into the truth.

So, in the Church, do controversies come and go. The Nicene Council was only a dozen years after the close of the long era of persecutions. The world spirit, following the imperial patronage, was fast creeping into the Church. Christianity was becoming fashionable. But the episcopate had not become contaminated by lower ideals. Among the bishops gathered were not a few confessors who had passed through the tortures of persecution and who bore the signs of it in their broken bodies. They were bishops with backbones. They could be firm in the midst of a court influence that was insidious and that favored both laxity and Arianism. THE FAITH meant everything to them.

Sixteen centuries have passed by. We live in another world. Everything about us has changed; everything but THE FAITH.

That remains secure; and the well-meant but deficient philosophy of Arianism is everywhere repudiated by the Church. So does Truth prevail.

But could we, today, duplicate, so unanimously, the firmness of our fathers of Nicea? Would any issue with unbelief find us so thoroughly staunch in the ways of the fathers?

One wonders. One wishes.

WE are glad to learn that, in the regrettable illness of Bishop Capers, Bishop Hulse, of Cuba, has been asked to go to Mexico and both perform episcopal functions and also give leadership temporarily to our poor little mission of devoted people.

The Church
in Mexico

It is a tragedy that they are left unshepherded. As we pointed out when the House of Bishops failed to send a bishop there at the time of their last special session, either all our clergy in Mexico should be recalled, or they should be given the leadership of a competent, resident bishop, who would study their problems and guide them in the difficulties that surround them from political and other perplexing conditions.

Since we wrote in like tenor before, a reforming movement in the Roman Church of Mexico, in the interest of nationalism and of freedom from the papacy, has arisen. We know too little of the details to express an opinion, but if we had had a statesmanlike bishop there it is quite possible that he might have been able to guide the movement. And in any event it is a grave injustice to our workers, Mexicans and Americans, to hold them at their difficult posts while refusing to send a leader and director to them.

The House of Bishops must, of course, perform this function at the coming General Convention. But it will, even then, be mid-winter before a bishop can reach the field.

Will that mean that he will be too late?

IF ever there has been a time when the Church in Russia needs the prayers of Christendom, it is the present. The Patriarch, Tikhon, a confessor in time of persecution, if not actually a martyr, has recently passed away. It was Tikhon's personality and his spiritual bravery, superior to the savage atheism of the Soviet authorities, that has maintained the existence of the Russian Church against the stated purpose of the controlling element to overthrow and abolish religion entirely. In constant danger of his life from the bloodthirsty Communists, betrayed by traitors from within the ranks of the clergy, subject to every ignominy and deprivation, Tikhon went on boldly for Jesus Christ, as the head of the Russian Church.

Now that Tikhon's commanding personality is gone, the ravening Russian wolves will, one fears, make another attempt to overthrow the Church, Christianity, religion, in Russia. Therefore it becomes necessary for the universal Church to bring forth her great warrior, the Holy Spirit. By prayer and intercession to Almighty God that He may send His Holy Spirit of life and strength upon the Church of Russia to overcome the forces of evil that are militating against her, may we acceptably take part in the conflict, and assist in the ultimate victory of the Russian people over the tyrants that are at present in power.

The Archbishop of Canterbury recommends that the approaching Rogation Days, May 18th, 19th, and 20th, be used as days of prayer for our Orthodox brethren. His Grace writes, of course, before this latest calamity to the Russian Church: but he was aware of the dangers and difficulties that exist in Orthodox circles, and he well calls the English-speaking Church to prayer in behalf of their afflicted and persecuted brethren. It would be an appropriate and an appreciated thing if our own Presiding Bishop should make a like request of the American Church and suggest a form of prayer and invocation of the Holy Spirit upon

The Passing
of Tikhon

those members of the Body of Christ who so sorely need His strengthening power.

It is said by those who comment on the state of affairs in Russia that the spirit and personality of Lenin have been projected upon Russia and particularly upon the Soviet councils. He is said to be as great in death as he was in life. The soul of Tikhon, continuing to labor in the world beyond for the integrity and success of the Church, may yet, one hopes, have a very powerful effect upon the future of the Russian Church and people. The spirit of Tikhon will not leave Russia; and though his body may be hidden away in some obscure place, yet this servant of God will maintain his efforts to effect the entire glory of his Master, and the overthrow of the powers of evil that are opposed to Him.

AS WE look over considerable numbers of Lenten service cards that come to us, we wonder why the beautiful office of *Tenebrae* is so seldom introduced into our churches as a part of the celebration of Holy Week. Almost alone among Holy Week rites

The *Tenebrae* that have become familiar to us in recent years, *Tenebrae* goes back to great antiquity, while in principle

there is nothing in it to which the lowest of Low Churchmen could object. Neither is there any rite more beautiful or full of symbolism, and its observance in England was widespread for centuries before the Reformation. Before the memories of Holy Week wear off, let us suggest to the parochial clergy that they make mental note to look into the matter in good season for next year.

On the other hand, without wishing to "view with alarm," we greatly deprecate the apparent increase in the evening communions of Maundy Thursday. For this, indeed, there is also some ancient precedent, but not nearly so much or so respectable a precedent as that for *not* having them. And we cannot feel that the growing practice is productive of a reverential treatment of the sacrament of the altar.

Perhaps our parochial clergy will more carefully think this through before another Lent begins.

ANSWERS TO CORRESPONDENTS

V. M.—(1) There is no obligation upon a priest to say the Last Gospel or the *Nunc Dimittis* at the close of the Holy Communion, although many priests do so as being a seemly part of their private thanksgiving.—(2) The special place for a crucifix in a church building is the roodscreen or beam. On a lesser scale it is also appropriate anywhere in the building.

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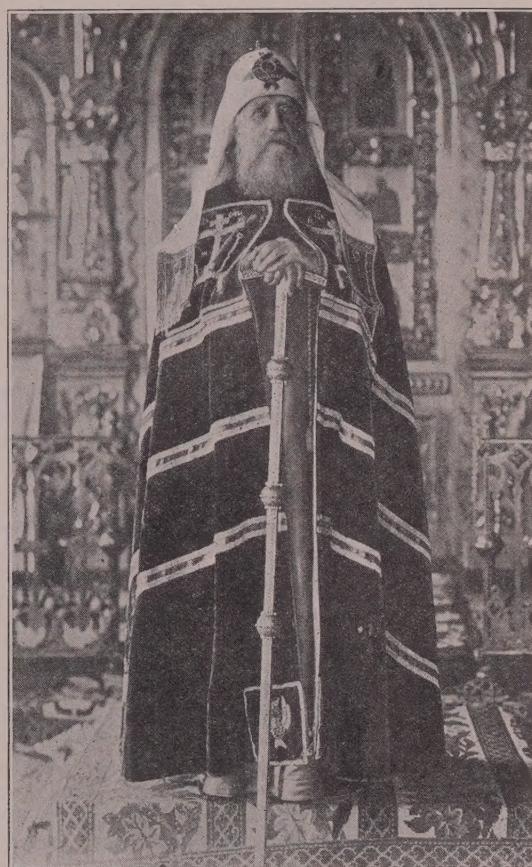
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DEATH OF PATRIARCH TIKHON

THE death of the Patriarch Tikhon in Russia on the early morning of Tuesday, April 17th, introduces new complications to the already seriously complicated conditions of Christianity in Russia. Tikhon remained the head of the Orthodox faithful, although his position was denied by the Soviet-influenced Holy Synod of the day, and his death leaves the Russian Patriarchate in a condition of grave uncertainty.

Wireless dispatches to the *New York Times* have given information concerning the reverence paid to his memory by



THE PATRIARCH TIKHON

thousands upon thousands of loyal adherents of himself and of the Russian faith. The Kremlin, in which his body would naturally have been interred, is now a series of museums. The Cathedral of the Assumption, the largest and most magnificent of the Kremlin churches, where Russian czars were formerly crowned and patriarchs entombed, is no longer open to the rites of the ancient Church of Russia. The Patriarch's last resting place, therefore, will be in the smallest and oldest chapel within the Donskoy Monastery, where a dozen minor Church dignitaries and civil Church benefactors have been buried during the four centuries of the chapel's existence.

Before his death the Patriarch had asked that the Metropolitans Agaphangel of Yaroslav, Cyril of Tambov, and Peter of Moscow, be named as a council of three to carry on the duties of the Patriarch, and the Church authorities will observe his wish. The last named of these assured the *Times* correspondent that the authorities would abstain from interfering with the arrangements for the burial of the Patriarch, leaving the question of the place of burial, the official ceremonies, Church services, and other plans, entirely in the hands of the associates of the dead prelate. He said that the chapel selected for the burial was admirably situated in the middle of the great monastery yard, permitting easy access for the throngs coming to venerate the Patriarch's memory. A special vault of concrete was built in the chapel close to one of its walls. "The body, clothed in the vestments of the Church, will rest in an ordinary oak coffin, upholstered with silk," said the Metropolitan. "A marble sarcophagus and the holy altar will be erected

(Continued on page 828)

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE THEME OF THE WEEK'S READINGS

A Life of Purity and Truth

April 19: *The First Sunday after Easter.*

THE WARNING—FORCES OPPOSED

READ St. Mark 7:14-23.

JESUS found the religious mind of His day engrossed in the consideration of the detail of human action, ceremonial, moral, and religious. Good living had become identified with the performance or the doing of a vast number of prescribed tasks. It is easy, when moral and spiritual living is thus externalized, for actions to assume a moral significance, which in themselves they do not possess. Deeds, and even things, are arbitrarily classified as good or bad, when in fact they are neither. They have assumed a fictitious value, and have become part of a valueless ritual, or partake of the nature of a taboo. Jesus turned men's thoughts to the springs of action, to the motives and passions which lie behind the deed, and insisted that here, in the secret intents and thoughts of the heart, is the genesis of good or ill.

April 20.

THE ASPIRATION—A NEW ENDEAVOR

READ Psalm 51.

IN the reformation of life there is something more primary than the correction of one's action; it is the purifying and redirecting of the inner life. A life is not pure simply because it has been cleansed from the faults which blot and stain. Such a life would be negative and colorless. It would be the careful and fearful virtue which consists in having no overt faults. Real virtue is an active thing, full of passion and energy. "Whatsoever things are pure . . . think on these things." St. Paul gives us the method of reformation. Purity is the result of our desire for it, and our love of it. The moral problem turns out to be religious, for we cannot seek purity without turning our thoughts and aspirations to God. Moral regeneration means, then, a new endeavor to find God, and, having found Him, to reflect His life in ours.

April 21.

THE CONTRAST—THE BROAD AND NARROW WAY

READ Ephesians 5:8-17.

ST. PAUL is here speaking of the contrast of the visible results of Christian and pagan thinking. Christianity is primarily a personal relationship to God so close that to maintain it at all is to have the whole current of the inner life transformed. God must dominate the mind and will and affections. One must think God, feel God, and enter into the will of God. The result of that inner attitude is the inevitable alteration of one's every action. The passion for God must bear fruit in living. St. Paul noted that it did. His converts' lives stood in marked contrast to those in pagan society. The contrast might be as that between light and darkness if they realized their true, possible fellowship with God. The fault with paganism was that it lacked a compelling ideal; it did not think highly or spiritually enough about God. Its obvious vices reflected spiritual ideas which had not the power to control or inspire.

April 22.

THE MARKS OF THE CHRISTIAN CHARACTER

READ Psalm 15.

THIS exquisite Psalm has always been a favorite, and rightly. In its small compass it gives an almost exhaustive analysis of the Christian character. Fundamental to that character is righteousness. By that the Psalmist meant obedience to the will and commandments of God. Without recognition of God's will nothing can be achieved. Next comes sin-

cerity. The Christian must be real and dependable, or he betrays his Christian profession. Then comes fair dealing in word and action, which is love in practice and put to severe test. Humility, that virtue much esteemed by Jesus, finds a place. The Christian thinks modestly of himself, and highly of others. Steadfastness even to the point of sacrifice receives its praise. The Psalm ends in praise of charity and mercy. The character built upon obedience to the divine will, upon truth, love, humility, and mercy, is proof against the dangers and temptations of life.

April 23.

THE ASSURANCE—IN HIS STRENGTH

READ Romans 13:1-14.

THE forces of evil are old, tried, and subtle. Experience has shown us that men, probably stronger and better than ourselves, have fallen before them, and their failure leaves us little ground of confidence that we shall succeed where they did not, unless we have resources beyond our own strength. These, says St. Paul, we have in the spiritual forces which God places at our disposal. We have the armor of light which He supplies. We are to understand the figure in the light of the similar reference in the Epistle to the Ephesians where the truth and righteousness of God, the Gospel of peace, faith, the redemptive plan of God and prayer, are enumerated as the weapons which God puts into our hands. God gives us these because He understands what we, in our folly or pride, are loath to admit that unaided we cannot stand alone. If the Gospel drives home man's incapacity to cope successfully with the world, it is not that it may make us despair, but rather that it may lead us to make such a fair estimate of our powers, that we shall feel the need of the strength and resources of God.

April 24.

THE ASSURANCE—IN HIS STRENGTH

READ St. John 14:1-14.

THE Gospel does more than bring home to us the conviction that we lack power to lead life as God would have us lead it; it brings to us the assurance that God can and will supply the power. Suppose that we took this promise of the Gospel seriously. There would not be an occasion in life when difficulty confronts us, or our task bears too heavily upon us, that we should not draw upon God. We have the assurance of Christ. If we ask in His Name, He will do it. And yet often our last resource in difficulty is prayer! That is what we need, to take Christ and His promises seriously. That means more prayer, more of the courage and will to believe that life and strength and power flow into us from God through the channel of prayer.

April 25.

THE MEDIUM—THE SACRED MINISTRY

READ Ephesians 4:7-16.

THE sacred ministry is one of the agencies which God has appointed to build up the new life of purity and truth among men. What a task that is! Well might one say, "Who is sufficient for these things?" The Ministry is endless in its demands and in its responsibilities. No man in his sane senses would seek it, if he measured the task by his own powers and capacities. God does not intend that he should. He asks the minister to believe that for the great task there are gifts correspondingly great which God waits to bestow. The tragedy of the ministry is that he who holds the office should try to impress himself upon his people, rather than to try to let God impress Himself upon them through him, or that he should forget, in the exercise of his office, that the real gifts which he has to offer to his people, are those which he himself has received from God.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

I HAVE just finished the most sympathetic and delightful biography of many years; a book fragrant with out-of-doors scents, aromatic with appreciation. It is a study of perhaps the most essential New Englander of his generation, in the setting he loved best of all; and it is written by a Frenchman. *Henry Thoreau, Bachelor of Nature*, it is entitled. The author is Léon Bazalgette, the translator is Van Wyck Brooks, and the publishers are Harcourt, Brace & Co., of New York. Emerson first used the title-phrase, in his biographical sketch which precedes the collected edition of Thoreau's works; "He chose, wisely, no doubt, for himself to be the bachelor of thought and Nature." Bazalgette has made himself familiar with every page of those writings. Everything written about his author, the whole *corpus* of Concord and parts adjacent, till he moves freely in the pond-bespattered regions along the Musketaquid, the sand-dune paths of Cape Cod, or the forest aisles at the foot of Katahdin, as if himself a born New Englander. Only now and then, rarely, does one smile at a little blunder—though the translation itself (admirably done for the most part) sometimes startles the reader with solecisms: Why, "Well-armed people whom you would have supposed were brave"?

The author emphasizes Thoreau's Norman-French blood as accounting for certain tendencies; he declares that the original Thoreau of Massachusetts came from St. Heliers in Jersey, though Emerson makes him a Guernsey man. But that strain, commingling with others of older Yankee stock, had blended into a nature so ultra-Puritan that it had got beyond all the Puritan inhibitions, affirming the absolute sovereignty of the individual over his whole life, and making good that affirmation in himself. "Resist much, obey little"; he might have taken that phrase of his friend Walt Whitman for his motto. "I am not alone if I stand by myself," he wrote. He never had any human friends; those he called so he kept at arm's length, with a sort of sour contrariety expressing itself in always "taking the opposite side," so that it is no wonder Concord was afraid of him and the "intellectuals" of Boston raised their eye-brows.

And yet, after all these years, he, more than any of his contemporaries, "shows a heart within, blood-tinctured of a veined humanity." Perhaps it is because he loved Nature so much, and Nature does not change. One reads of Walden, or the Merrimac, with increasing zest; while the pages of more technical philosophers groan with antiquated phraseology about stale disputes, and are often as out-of-date as last year's stock-market. I delight in the reverently enthusiastic references to local place-names, quite as musical as those of the English countryside, and infinitely more significant over here:

"Ye distant nursery of rills,
Monadnock and the Peterboro Hills;
Wachusett who like me
Standest alone without society
... Watatic Hill
Lies on the horizon's sill."

And so in many another passage of deliberately melodious prose. To borrow all our music of nomenclature from a foreign map is to confess ourselves shamefully impoverished; and Thoreau was never willing to acknowledge that the Avon or the Severn flowed through richer regions of romance than the Concord or the Merrimack.

Thoreau's intense, almost anarchic individualism is nowhere more striking than in his religion. As a young man, he "signed off" from membership in the Established Congregationalism of Concord, saying that he desired not to be accounted a member of any society he had not joined! And the arid waste of Calvinism repelled him unspeakably. Indeed, he loved to shock the "orthodox" by saying extravagant things for the pleasure of making the bourgeois shiver. But he was as impatient with his "liberal" friends, and thought their compromises and parley-

ings as irrational as anything they had broken away from. He was too "modern" for the old system, but too honest for the new, and stood by himself, as he said. There are many passages in his writings which seem atheistic; yet it is certain that Thoreau was far from denying God. One cannot but wonder what he would have been had the Catholic Faith been part of his early training.

I have been driving around Walden, through Concord, along the river to Billerica and up the Merrimack towards Nashua, thinking of him all the way; and, D. V., when the spring is a little farther advanced, I shall go again to Provincetown with him for comrade. Read this new life, and see whether you are not moved to emulation.

HERE IS AN interesting and valuable contribution to a much exploited question. It is from the rector of St. Thomas' Church, Washington, and I think that it finally disposes of the matter dealt with therein. The absurdity of supposing that King Charles I would have granted a charter to a colony under his own sceptre, in which his own people should be denied religious freedom, is apparent; and while no one wishes to take away from any legitimate glory that may pertain to the Calverts, or to the Roman Church, this much at least ought to be emphasized.

Writing to the Editor in Chief of *The Church Militant*, of the Diocese of Washington, he says:

"In your last issue you make this statement: 'The Church was established in Maryland, originally a colony settled for the most part by members of the Church of Rome, in 1692.'

"We have all been familiar with statements of this kind emanating from Roman sources, but this is the first time that I recall ever seeing such a statement in an official paper of our Church. What next! I suppose we shall hear that our Church was founded by Henry VIII, stated in equally solemn fashion; or that Archbishop Parker was consecrated in a tavern by men who had no authority to confer orders; or that Magna Charta was the work of a Bishop of Rome. All these statements have been equally solemnly made by Roman Catholics and by the men ignorant of them doubtless believed.

"What are the facts in this Maryland case? Simply this: An English king gave a large province in Newfoundland to a member of the English Church, George Calvert. The charter bestowed upon him extraordinary privileges. Among others he was the patron of all the parishes to be established in the Colony. Being dissatisfied with this Newfoundland estate, this same nobleman came down to Virginia, took a fancy to it, sailed to England, secured a grant from the King bestowing upon him a large part of the Virginia's territory under a royal charter. But this same nobleman had now become a Roman Catholic and the Anglican Church stepped in and said that he could not have any authority over churches; that all churches and parishes were to be under the sole jurisdiction of the Church, and that further, every church built in the Colony must belong to the Anglican Church. After a couple of years touting for emigrants (for it was a commercial venture only) Calvert succeeded in getting between three and four hundred emigrants, or 'adventurers' as they were called, to settle on the new estate. They were practically all members of the Church of England. There were a couple of disguised Roman priests, however, on board, and possibly half a dozen of their faith. If this was the founding of a colony by Roman Catholics it was the most extraordinary founding that ever the world witnessed! Rome here as elsewhere was proscribed at the time, and all that the Roman priests in Maryland did for a long time, was done under the greatest secrecy and in direct opposition to the constantly repeated directions of Lord Baltimore.

"It is a small matter whether or not there were thirty-one parishes instead of thirty; but, Mr. Editor, please read up your Maryland history.

"Yours truly,

"C. ERNEST SMITH,
Rector of St. Thomas' Parish,
and author of *Religion Under
the Barons of Baltimore*."

THE WORK AT BEDFORD REFORMATORY

ONE of the finest services Christian women can render, is to give employment in the home to promising girls paroled from the reformatories," declared the Rev. Annesley T. Young, the chaplain maintained at Bedford Reformatory by the New York City Mission Society, in an address on February 11th before the Woman's Auxiliary of Christ Church in Bronxville.

"Bedford Reformatory for women seems more like a training school these days than a house of imprisonment," declared the Rev. Mr. Young.

The methods instituted at Bedford in recent years by the present superintendent, Dr. Amos T. Baker, have, from the beginning, been watched very closely by social reformers. There was a time when Bedford was regarded as a house of horrors, and any girl sent to it seldom came out the better for her sentence.

"Today, however," continued the City Mission chaplain, "the superintendent realizes that there must be not only correctional measures, but a positive contribution toward the girls' future problems. He realizes that environment and poor living conditions have conspired to place a large percentage of the girls in the way of misfortune. Consequently, while the girls are at Bedford, they are housed in small groups in the cottages, each cottage having a house mother. Every girl has an attractive separate sleeping room. Even the uniforms are not plain, being fashioned in a becoming blue, and accompanied for chapel attendance with a white veil.

"While the girl is at the reformatory she is given training in some of the vocations, including the home sciences and the commercial subjects. An extensive library, instituted by the late Mrs. Edna Baker, wife of the present superintendent, is maintained for constructive recreation, and supervised programs, radio concerts, and moving pictures are a part of the week's schedule.

"The results under the present regime at Bedford would seem to justify the methods for which Dr. Baker is distinguishing himself," concluded the clergyman. "It was under Dr. Baker's regime that the parole after six months' good behavior was instituted. Previous to that time each girl was required to serve out her full time at the institution. A recent survey of girls on parole from Bedford reveals that sixty-five per cent are making good.

"Dr. Baker encourages every effort on the part of the chaplains and the social service workers to secure good homes for the girls upon their discharge from the reformatory. At present," stated the Rev. Mr. Young, "we have a measurable number of Bedford girls filling responsible positions in homes and offices to which they were assigned before parole. This work has been greatly facilitated through the Hegeman endowment made to the Episcopal City Mission Society about a year ago for the maintenance of a woman parole worker, and, through the Church Mission of Help, Miss Dorothy Carpenter, of the City Mission's social service bureau, conducts this work for the Society. She takes up the problem of the paroled girl where the chaplain must leave it. She counsels each girl committed to her care and helps her to find employment or a good home.

"That the girls themselves appreciate what is being done for them at Bedford is revealed by the number of paroled girls who come back each Sunday to Bedford to visit.

"It is a weekly sight," said the chaplain, "to see them returning on Sunday in the new clothes they have earned, eager for the commendation and friendly inquiry of the reformatory staff.

In his work at Bedford, Chaplain Young has enjoyed the support of many progressive citizens of Westchester County and the surrounding territory and of progressive philanthropists all over the State. Within the last few weeks an extensive radio equipment has been presented for use at Bedford by Mr. and Mrs. Harry K. Browning, of Tarrytown.

About two years ago Mrs. Hale Fiske, through the board of managers, was instrumental in having a beautiful chapel established at the reformatory, where services are held every Sunday and twice during the week. Recently a beautiful window was installed in the chapel, the gift of Mrs. Fiske to the reformatory.

THE KINGDOM of God cannot come till men are eagerly working for its coming.—*Archbishop Davidson.*

FOREIGN-BORN PROGRAM COMMENDED

SIGNIFICANT evidence of the appreciation of the definite program pursued by the Foreign-Born Americans Division of the Department of Missions, comes from two sources which do not often agree upon the object of their favor.

At a Conference on Evangelism, to be held in Boston by the bi-lingual Methodist pastors and workers of New England, the only non-Methodist speaker will be the Rev. Thomas Burgess, of the Foreign-Born Americans Division, who has been asked to emphasize in his address the program of the work as it is being carried on by the Church.

The Roman Church, whose workers have often denied the existence of the masses of unchurched Roman Catholics, is also taking an interest in the problem and in our proposed solution. A most sympathetic description of our policies is to be found in the folder, *A Good Samaritan in MacDougall Street*, recently issued by the New York Archdiocesan Council of Catholic Women. The pamphlet "views with alarm" the work of some of the Protestant agencies, but acknowledges that we sincerely discourage direct proselytizing. From *Foreigners or Friends* it quotes the following: "The Episcopal Church, with her ancient Catholic heritage, and with the new life which she received at the Reformation, is in a position to comprehend and to be comprehensible to both unchurched Roman Catholics and Eastern Orthodox, as well as European Protestants." In place of our slogan, "For every Foreigner an American Friend," they substitute, "For every Catholic Immigrant an American Catholic Friend."

THE VISION OF SAINT JOHN THE DIVINE

Beloved Saint! To you the vision came
Through jeweled doors, to see upon a height
The Throne of God beneath a rainbowed light,
Round which seven golden lamps seven Spirits flame
To touch the nation's lips, from whence the same
Immortal hymns are sung by day, by night;
Hosts beyond hosts arrayed in spotless white
Give praise and glory to the Triune Name.

To us, there sounds a call to build, nor cease
Until thy vision reared complete in stone
Brings miracle to earth; a sweet release
Of art to speak, and rock to bloom, as shone
In thy fair dream; a Shrine of Prayer and Peace,
Where all shall find and share a common Throne.

H. S.

THE CATHEDRAL

Faith may be mute within a cloistered heart,
Content to know that God unseen is there;
And Faith may be Love's strong sustaining part;
And Faith may be the incense of a prayer.

Faith may give life to illimitable dreams
That stir to high adventure as they fade;
Or form the drops that swell to Mercy's streams;
Or set the seal on priestly accolade.

And Faith may be a witness to its God,
Flaming o'er every continent and sea
Its signal that the feet of men have trod
Once more in hope the steep of Calvary.

Its signal? So the proud Cathedral speaks
Its need of Faith to every longing ear—
Let any soul that strives and slips and seeks
For rest come unto me—for God is here.

H. ADYE PRICHARD.

I CANNOT IMAGINE Jesus Christ taking the position of a pacifist between good and evil, or standing neutral between right and wrong. There should be no sentimental, weakly, compromising spirit in the true Christian. Christianity means that we should stand with all our might for the things we know are right. We should do it in kindness, as well as in fearlessness and firmness. Lack of love and kindness make life dark, hard, and disappointing; love makes it holy, beautiful, and good.—*Bishop Manning.*

The Test of Vitality

By the Rt. Rev. Edward M. Cross, D.D.

Missionary Bishop of Spokane

LIFE is the miracle!

By what a slender thread it hangs! How delicate and vulnerable it is! How subject to disease! How helpless before the forces of nature! The light of it, how quickly snuffed out!

And yet how persistent, how tenacious! This thread by which life hangs, how tough and resistant it is!

During the sixty million years, or six hundred millions, as you please, that life has endured, it has fought its uphill battle against every conceivable foe; struggled against rivers of lava and oceans of ice, food-destroying droughts and floods, epidemics slaughtering ruthlessly right and left, bitter strife and bloody war within and without. Pushed by blind, if not malevolent, powers time and time again to the verge of extinction, it has held at the last and finally made its way back to secure foot-hold and renewal of the battle against its numerous and natural enemies. If it might possibly be said that what we call life is the result of some unimaginable accident, this much at least appears to be true, that no accident has the power to obliterate it.

fortunate we are if, as a Church, our heritage leads us, with the Greek fathers, to place the emphasis upon the mystery of the Incarnation, rather than with the Latin fathers to place the emphasis upon the doctrine of Atonement, however complementary each may be to the other.

So we say, life is the miracle! The most marvellous thing in life is life—that thing which grows commonplace only to the hopelessly commonplace! If we have lost the sense of that, we may as well close the chapter; there is nothing to live for, and nothing to learn from.

All virility is characterized by this fact, that there is a sense of failure of life fulfillment and destiny attainment where there is failure to reproduce. Where, in the event of failure to reproduce, there is not this sense of frustration, death has already had its say. Incompetents and perverts are nature's pet abhorrence. She suffers them to live in the higher order of life where she has created an interest in something more than flesh and blood and the multiplication table, but, in the lower orders, her crudest weapons are turned to the quick destruction of the sterile.

BRIEFLY, then, all life is to be tested by this law of virility and increase. It is thoroughly, inextricably, bound up with the absolute necessities of continuance, development, and variation. The very essence of it permeates and dominates not only the physical sphere but every sphere of human activity. Wherever energy is manifest, there this law, this test, holds.

It holds in the realm of mind as well as body, of spirit as well as flesh. It is true of ideas, of convictions, of faith.

Now, our modern life is organized, albeit unintentionally, for the exclusion of the Church and the suppression of religion. The prevalent thought and practice in the realm of art, science, and industry are essentially unspiritual. Were it otherwise in a period of machinery domination, that would be the miracle of our day. What one may have of real religion today has been procured with little if any aid from the general atmosphere and attitude toward life, if, indeed, not in spite of it. The Israelites had a better religion than the Egyptians, because they looked to the heavens for the watering of their soil, while the Egyptians raised what they needed from the Nile by machinery. An age that lives by pushing buttons and turning faucets will naturally think little of God. The very agencies that make our problems most acute seem bound to rob us of those spiritual and moral qualities whereby alone the problems may be solved.

Thus it becomes apparent that the effect of our times and customs is to sap, not replenish, our spiritual and moral energies.

To what extent has this modernism made inroad upon the

Church's vital force, its reproductive power? That is our concern, our *vital* concern, our life and death issue.

By any chance, is there upon us that mark of degeneracy which is signified through a greater interest in the perpetuation of an institution than in the saving of souls? For, after all, the institution is but a piece of machinery, itself the by-product of a super-abundant creative energy, and thus designed to help guarantee the perpetuation of the spiritual species. Pharisaism is what happens to a cause in its declining years. It is entrenchment against competition and testing contact. Formalism is decay. Youth cannot be formal, and it does not need to be; it always has enough reserve energy to retrieve a situation and enough courage to discard a tried piece of machinery, if there be greater promise of life expression through something different or something new.

What it is possible for an instrument to do when it becomes an institution is shown by Hugh Walpole in his *Cathedral*. The only one who could escape the baneful influence of that pile of dead stone which had been substituted for a living religion was a young minister who was still in the early manhood of his faith in God.

Where the concern is manifestly for the preservation of the machine, the processes of attrition are already at work; the law of diminishing returns has already begun to operate, senility is leading virility by a willing hand to the last long resting place. Institutionalism is the skull and cross bones warning to the Kingdom of God.

MAYBE controversy is, too.

A theological controversy may be the sign of good health. It may evince a superabundant energy breaking through the hard crust of things fixed and moribund. It may be life seeking light. On the other hand it may be the hysterical gesticulation and noisemaking so often observed among those whose confidence of inner power and resource is gone.

The same cause has, often and paradoxically, driven men to opposite extremes. Between obscurantism and rationalism, there is sometimes a closer affinity than we are wont to suspect.

To such extent as the world is interested, it is interested in this; not whether we have something to argue about, but whether we have something that we are willing to live and die for. The world itself can argue, and it knows how cheap and meaningless a thing argument can be. It is not to be wondered at that the world's reaction to most theological controversy is one of distrust and disgust.

Then, too, we may apply this further test of the Church's vitality. Has it ability to discover new opportunity and new method for the extension of the Kingdom?

Five years ago the Church made an heroic effort to catch up with the world. It submitted to itself in the Detroit Convention a program, comprehensive and challenging. This program represented the first serious stock-taking effort of our Church's modern life. It was presented to the Church shortly after the close of the War, and when the determination to self-sacrificial service was still thoroughly alive. It was not an unreasonable program. As compared with our material resources, it was not more than other Churches had undertaken and were undertaking. It held the potentialities of our rejuvenation. But its promises have been only limitedly realized. It failed of more than partial realization, not because it was impracticable, but because it made an overdraft upon our willingness to sacrifice our dearest possessions in obedience to the heavenly vision. *As a Church we have always had greater powers of conception than of birth-giving.* We do not stand at the very top of the denominational list in giving for parochial objects, and practically at the very bottom of that list in giving for extra-parochial objects, for no good reason. The reason reflects no credit upon our methods of presenting our cause and gathering the funds for its prosecu-

tion, or upon the spirit that withholds the gift from the greater cause.

With respect to the Church's interest in and giving to its program, no judgment could possibly be so poor or psychology so mistaken as that which might assume and act upon the assumption that we have just about reached the limit.

This is not and cannot be true. But to show the falsehood of it needs all the devotion and determination of which the Church Militant is capable; for we "wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

As a Church we must have even more courage than in the past to call our life our own and to press the right and necessity of the claims of the Kingdom upon a world that must otherwise remain in helpless subjection to the pretensions of a secularizing "civilization." This holds true of ourselves as members of the Church as well of those without.

OUR claims, then, upon the interest and the time and the energy and the money resources of people must be insistent; insistent, not with a repelling arrogance, but with an appealing consecration and passion for the cause and life of the Kingdom. It is so natural and evident a fact, and yet one often forgot, that Christ never asked men for anything less than themselves. In this we find the note that must be consistently struck by the Church of our day. Men complain about their giving because they give too little, not because they give too much.

Decidedly we clergy are too timid in our asking. Yet for this there may be a reason. Is it that we preach the Gospel at too little jeopardy of life and limb? Perhaps we have given not enough ourselves. There is something naive and essentially fearless about utter consecration. It does not occur to it to ask less of others than it itself has given. That is the normal expectation of all virility. The child must be no less than the parents.

Now, as it appears that we have reached, not the limit of the power of our people to give for the Church's Program, but the limit of their willingness to give for it, must we not go up and down the highways and byways of our Church's membership and ask our people for themselves?

But only one kind of Church can do that.

Then by our Church, in our day, two facts must be faced.

First, that the capital of the Church's prestige has been exhausted. Our time has no respect for age and no faith in traditions. This is the day in which the clergyman carries his own suitcase—a tremendously significant fact. Not, indeed, that the clergyman wants anybody else to carry his suitcase, but because there is no one about who insists upon doing it.

An incompetent clergy and a disinterested laity have now nothing to fall back upon. There is no momentum of spirituality to make up deficiencies in this generation's convictions. Science and secularism have disestablished the Church so that it can no more present its message to Occidental civilization on the supposition that it will receive a favorable reception. *The Church must earn its own way.*

If at first alarming, sober second thought will reveal that this is altogether to our own advantage. The situation in which the Church finds herself is forcing her not only to reappraisal of her Gospel but to an indispensable reexperience of the truth of it.

Second, it is not more wheels we want, but fire; not theories, but life.

We cannot get blood out of stone by machinery. But fire will get blood out of stone; fire, that makes granite boil, that heaves the cold, heavy earth, that shifts the spinal columns of continents and whirls the waters of the seven seas.

The Christian mission is the setting of fires.

When Christ touches a life, it burns—that is all. That is also everything. He condemned Pharisaism because it was a something gone out. The only hopeless things to Him were the cold things.

He talked about love and faith and sacrifice—all makers of conflagrations. It is from these that spontaneous generation arises.

IN ALL our doings, spiritual and bodily, faith must rule and reign, and the heart hold it sure and firm, that God is looking on us, holds us dear, will keep us, and not forsake us.—*Luther.*

THE CAPTAIN OF MY SOUL

BY H. R. S.

IS THERE not too strong a tendency, nowadays, even in the pulpit, to exaggerate the importance of the individual intelligence? "Decide your religion for yourself"; reject what you cannot understand"; "follow your own judgment"; "everything advances from age to age, why not religion?" "inspiration is not confined to the Gospels," etc.

Perhaps the most admirable phrasing of this individualism is W. E. Henley's beautiful poem, which closes with the couplet:

"I am the master of my fate,
I am the captain of my soul."

Now, this poem *as a poem* is almost perfect. But is the teaching true? Am I the captain of my soul—that is, if I am a Christian? No! Jesus Christ is the "Captain of my soul." I may be the first or second mate, or perhaps the humble stoker on the ship of life—each equally valuable if he obeys his Captain's orders—but I am not the captain. It is He. And it is my task to obey (or try to obey) His orders. "Whithersoever Thou leadest me, I go," should be my motto.

This poem, however, is very strengthening as a help towards following Him. And so is that other great poem, by Arthur Hugh Clough, which begins: "Say not the struggle naught availeth" and ends "Westward look, the land is bright." But I get more positive inspiration from Browning's Epistle of Karshish and from his The Death in the Desert, and, especially, from Francis Thompson's wonderful The Hound of Heaven and that other mystical poem (found among his papers after his death) entitled In No Strange Land.

In these poems of Browning and of Thompson Jesus Christ is recognized as the "Master of my fate, and Captain of my soul," and we are not left to the uncertainty of our own leadership. And, as we follow Him, we may hope, may even expect to see Him just "around the next white corner of a road," or "walking on the water."

DEATH OF PATRIARCH TIKHON

(Continued from page 833)

on the grave, and services will henceforth be conducted in the chapel for the faithful coming to venerate the memory of Dr. Tikhon."

The spacious monastery yard and the church where the late Patriarch's body lay in state were crowded each day, the line extending at times half a mile in length and four deep. Perfect order is said to have prevailed. The funeral service was to have been held on Sunday, the Western Easter, though whether, in the chaos of the present day, the synodal order of a few years ago that the like date be observed also in the Eastern Church was carried out, cannot at the present moment be said.

SUMMER TIME TEMPTATIONS bring their own perils. Men work hard and women work hard and nervously under present conditions and need relaxation and rest. Sunday was carefully freed from labor by our ancestors, who felt the need of time to worship God weekly and seek His fellowship. With us rests the power "to keep it holy" for ourselves and children, or lose it. There is danger of losing it. We owe it to them to preserve what we have received. Will we do so? (Jeremiah 50: 6.)

As free agents, Christ leaves us power to decide how we will use His time. Men do decide. Those not interested beyond today's life, consult Him not. Those under pressure of hard circumstances six days, the Master will judge mercifully. For His voluntary and sworn followers, Christ's will and way become of vital importance. Surely He would leave no one uninstructed as to what He, the Creator of us, knows to be the wisest form of "rest" for soul and body. Our great plea is: "I work hard and am sore burdened with six days' toilsome duties." Very well, says our sympathetic Lord (St. Matthew 11: 28-30) to all "who labor and are heavy laden," "Come unto Me, and I will give you rest." It will not be slothful, selfish rest. It will be My rest, unselfish, renovating, reinvigorating, lifting up to Me, benefiting your soul and body. You will find from the Lord of the Sabbath, that the Sabbath was made for man, and not man for the Sabbath (St. Mark 2: 27, 28; Isaiah 58: 13, 14).—Rev. K. J. Hammond.

The Stranger Within Our Gates

By the Rev. H. H. Spoer, Ph.D.

Director of the Foreign-Born Americans Division, Diocese of Michigan

OURS is a democratic country, the ideal of which is that every individual should share in the responsibility, and contribute to the efficiency of the Government to the utmost of his ability; a great ideal, which carries with it the germs of danger, in so far as the honor of the democracy depends upon the honor of its component parts. A government which is of the people depends upon the character of the individual. The selfishness, or injustice, or greed, or lack of insight, of individuals, may hamper and frustrate the best endeavours of those who represent them, or may prevent the best among possible leaders from coming into power, or these, disheartened and discouraged, may allow it to pass into the hands of the unfit.

It is evident that government by Democracy needs more careful training and preparation than any other form of Government. It is not mere flag-waving and hurrahing and depreciation of opponents. It is an attitude of mind, a conviction, a suppression of self, a personal sacrifice for the good of the community.

We are especially interested just now in the coming among us of the people of the Orthodox faith, those of the Church from which our own Church is derived. We owe them a clear duty on the religious side, but, according to the ancient rule, we have duties to them also on the social side.

The man who knows nothing of the customs and traditions of a new country is at a serious disadvantage. He may be the prey of unscrupulous people. He may not be receiving just wages. He may be living under conditions which are not such as he is entitled, by his working value, to expect. In short, he may not have the opportunity of learning the true spirit of democracy, brotherhood, and liberty.

Those of the Orthodox faith are devoted to their own form of worship, their own traditions and customs, to an extent which we, with all the readjustments of a new world, can scarcely understand. Religion to them means home, and memories, and associations, it means the historical accumulations of centuries of "the unchanging East," a phrase only those who know the East can fully understand. If we separate them from their allegiance to their own Church, we separate them from much besides, so closely is the faith of their fathers bound up with all that is best in their lives. Even if we should believe that our own ways, our own teachings, are better than theirs, it is not for us to uproot them from the hearts of those who are still suffering from a hundred sorrows of which we know nothing, to wrench from them those fibers, moral, or civil, or religious, which cling closely about their lives. We need not merely to tolerate, but rather to strengthen and perpetuate that which is best in their thoughts and in their lives. Time, and the spirit of adaptation, will show them what differences they should leave behind. The children who have less to cast aside, less of tradition, less of the past, will be the best of teachers, provided only that we see that what they themselves are taught is best, that in the course of the process of adaption, which is so rapid among the young, there shall be no gulf created between young and old, parent and child.

MUCH has been said about the possible dangers of the immigration of so many foreigners. If dangers there shall be, we, among whom they have come, shall be ourselves in great degree to blame. If these people should find themselves merely endured, tolerated, treated as foreigners, their needs supplied as an act of charity, it will be merely natural, perhaps inevitable, that racial segregation should be the result. The history of the "small nations" in Europe during the last few years has shown us that therein danger lies. The creation of a nation within a nation is a moral and spiritual danger to all concerned, but it is one which, as Christian patriots, as members of our Church—which, never forget, is also theirs—we, of all others, are in a position to prevent.

It is a danger which cannot take root in an atmosphere of brotherly love. That alone can take these strangers and make of them material to build up and to hold up the fabric of our country. Either we shall blend in time into an harmonious whole, absorbing what is best in each other, or remain separate with the result that our differences will widen. What are now mere *distinctions*, geographical, historical, temperamental, will become antagonisms. If they remain strangers and not friends, they will form the nucleus of discontent. They will continue to live in an atmosphere of thought which may become, if not hostile to our own ideals, at least apart from them. The very strangeness of the outside circumstances, for which they are not responsible, may make of them an element out of touch with the institutions of the country and the people among whom they live. It is harmonious blending of civic righteousness with Christian virtue in the formation of the citizen which constitutes a Christian Democracy, and we cannot transform these strangers into fellow citizens merely by sharing with them our civic advantages while leaving them outside of our ideals. To share with them our ideals is to meet them on the ground of Christian brotherhood. It is no part of our business to make these people good, but it is our business to make them happy, to share with them those things which make not for mere enjoyment, but for permanent happiness, and in the presence of all these strangers, most of whom have suffered much, we have our opportunity.

AND this brings me to another point. It is, in more senses than one, *our* opportunity. It is an interesting reflection that our American civilization is a very complex thing, that the best side of it is an amalgamation of many civilizations, one to which most of the higher civilizations of the whole world have contributed. In earlier decades it was drawn from what we have learned to look at as the most civilized nations of the world, those of northern Europe. During the years 1870-1880 for example seventy-four per cent of our immigrants came from thence and only seven per cent from southern Europe. During the decade 1910-1920 almost the precise contrary has happened, seventy-two per cent having come from southern Europe and the Near East. This has brought about a profound change.

A lawyer, born in this country, but whose parents came from the Near East, said to me lately—speaking of the present day immigrants: "If those who have been coming into our country since the war should stop work today, most of our industries would have to cease operations." Few would now question the commercial value of even the illiterate among them, whether we regard their labor as a positive asset only, or as setting the native American free for work demanding a higher education. About ninety per cent of our miners, for example, are recent immigrants.

But our opportunity is not only that of material advantage to ourselves. God forbid that we should consider that point of view alone; nor is this the place in which to dwell upon the fact of the culture which many of them bring from older civilizations, and which has developed often in directions different from our own—be it art, or music, or literature, or the drama which has much to contribute to our advantage. I would rather point out the moral worth of our newcomers, their filial piety for example, their strong sentiment as to family ties, the active, age-long interest in one theology of the Orthodox Church, from which we have our Creeds, our Liturgy, many of the best known of our hymns.

By the mere fact of allowing hundreds of thousands of the foreign-born to settle among us, and to become citizens of this country, we incur a great moral responsibility to them and to ourselves.

I have said that our government is a government of the people. We are bringing in possible rulers and officials. The ability and capacity will not be lacking on their part, espe-

cially in the rising generation, which is receiving the same training and education as our children. That with which they are not provided is the moral background of the American Christian home, in which our children grow up, with the surroundings and restraints and teaching which are in harmony with the Christian democracy which they are taught to think of as their ideal.

Unless we can give something of this knowledge to the children who are growing up among us, our school education, however good, will not reach far enough. In place of the culture and background which they have left behind, and of which they remember little or nothing, they will pick up false presentations of American civilization, such as are portrayed in places of amusement, and will believe that they represent American life and ideals. They will have false notions of liberty, knowing little of the restraints of Christian training, false notions of democracy, ignorant of the responsibility which every individual shares in the well-being of the state.

THIS is the opportunity for the Church, whose evident duty it is to manifest the Christian domestic life, not as something to be looked at from the outside, but as something which all must share. The Chinese Wall, which ignorance and indifference and self-satisfaction have built about many of us, is the deadliest enemy of the life of the Church. What we unconsciously look at as sheltering us from danger, often serves merely to hide the danger which continues to exist. Our safety lies in leaving none outside that wall, in making friends of *all*, that we may see the good in those who, whether we will or not, remain always a great responsibility which God has put upon us.

We cannot close our eyes to this responsibility; forty-nine per cent of the population of this country are foreign-born or the children of foreign-born. Most of these are our fellow-citizens, and often among the best elements of the country. Millions remain who do not enjoy the privileges of citizenship, but who, in a very few years, will be absorbed into the population and exercise their prerogatives side by side with ourselves. Their attitude towards the principles upon which the Constitution of the country is established, will largely depend upon their own feeling as to what they themselves have at stake—whether they feel that it is *their* country, that they form part of it, are proud of it, or whether in sentiment they remain outside of it, tolerated for their utility, treated with a heartless chauvinism, their labor a mere item on the pay-roll of the country, they themselves strangers, foreign to its life. Such reasoning overlooks the fact that their combined vote may even change the Constitution of the land.

Happily it is still in our hands to educate them as voters, as Christian citizens, as members with ourselves of the Household of Christ.

These people—believe me—are looking to us to lead them, they have drifted into a strange country and are looking for guidance. It is our own fault if, through indifference and ignorance, we lose our opportunity. If we would have the blessing of the Sonship of God, we must prepare for it by deserving the Brotherhood of Man, a Brotherhood which knows no limits of races among those who are all one in Christ Jesus.

NORTHERN WISCONSIN MISSIONARY WORK

AT THE Christmas mass, held several days after Christmas, the thermometer registered 38 degrees below zero. The wine was frozen solid, so, while we were picking out the hymns and thawing out the organ, the wine, chalice, and paten were set on the stove to warm up. We often have to say the services here vested in a fur coat, and can see our breath. The people [of St. Philip's Church, Turtle Lake, Wis.] come out also, even on this morning, before daylight, seven o'clock, some sixteen people out of a list of thirty were present. Lots of bigger places do not do as well.—*Milwaukee Church Times*.

Go on, working and praying, praying and working, for Christ's sake, whether men praise you or no, whether or no you have the comfort in your work which you might reasonably wish to have. Do not mind trifles; follow the Lamb whithersoever He goeth, to please Him and save your souls, not for any earthly reason.—*J. Keble*.

THE REFORM OF MARRIAGE LAWS

THERE is need for important reforms in the marriage laws and their administration, either or both, in practically every state in the United States, according to a 150 page report on Child Marriages, issued March 28th, by the Russell Sage Foundation as the result of a several years' investigation extending into ninety cities in practically every section of the country.

The report, which was prepared by Mary E. Richmond, under whose direction the study was conducted, with the collaboration of Fred S. Hall, takes the position that at this stage reforms must be effected state by state. The report calls upon associations of parents, women's organizations, school authorities, ministerial associations, social workers, legislators, and others interested in the problem of child marriage, to undertake the following ten steps toward a solution of this problem:

1. Work toward a reasonable and enforceable minimum marriageable age law; the minimum for girls should be at least 16; in many states it is still 12.
2. Procure in states which now are without it a law requiring five days advance notice of intention to marry; such a law is now in operation in eight states.
3. Put the marriage market town out of business; there are at least forty notorious Gretna Greens where the exploitation and commercialization of marriage are responsible for numerous child marriages.
4. Through co-operation with adjoining states discourage hasty marriages across the state border, where out-of-town marriages are railroaded through either at the license office or the justice of the peace office, or both.
5. Know the work of your license issuers, so that the difficulties with which they are now contending single-handed may be brought to light, and that they may be encouraged to use the discretion which the laws of many states now empower them to exercise.
6. Destroy the fee system; in so far as the system of fees in lieu of salaries to license issuers survives, it interferes with the disinterested character of their service.
7. Strengthen requirements as to proof of age of applicants for marriage licenses; at present no proof of age is required in most marriage license offices and the practice of accepting affidavits leads to falsification by applicants and sometimes by their parents, making possible the marriage of children 11, 12, 13, and 14 years of age.
8. Substitute better evidence of age for affidavits; no other form of evidence so unsatisfactory. Aside from birth and baptismal certificates sixteen other forms of documentary evidence of age are suggested in the report.
9. Require both applicants for a marriage license to appear in person before the license issuer.
10. Harmonize the different state laws in which a minimum age is required; marriageable age should not be lower than the minimum working age, and the compulsory school attendance age should fit into both these others.

Adoption of such reforms, says the report, would act as a check upon those parents who are willing to marry off their boys and girls while they are still children. What is more important, they would protect other parents who at present never know when some designing person or impulse of the moment may spirit away the immature girl or boy from the home and make the child the victim of an administrative system which is without proper safeguards.

WHERE THE BODY OF JESUS WAS LAID

In Joseph's tomb, all white and newly-decked,
In the soft radiance of departing day,
Waiting the glory of the Easter morn,
Thy Body lay.

Still day by day upon Thine Altar-throne,
Token to man of love that never dies,
Under the form of humblest food of earth,
Thy Body lies.

Cleansed be the hearts from every earthly stain,
Fervent the prayers ascending to the skies,
Pure be the souls wherein through heavenly grace
Thy Body lies.

ETHEL MILLER.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

COMMENDS DIVISION OF MISSIONARY FIELDS

[CONDENSED]

To the Editor of The Living Church:

WE YOUNGER CLERGY naturally read with great interest the report recently circulated by the Commission on Recruiting, Training, and Admitting Men to the Ministry, and also your editorial thereon in your issue of March 21st. A good many of us disagree quite strongly with one phase of your critique. May I venture to express our attitude?

You strongly opposed the suggestion to "assign fields of work to our clergy in counsel with other Communions of the Church of Christ." With one of your reasons we thoroughly agree: there is always plenty for a missionary priest to do. But we take issue with you on the question of the wisdom of such a policy. It does seem to us not only wise but essential.

The Church of Christ was founded to do the work of Christ, to spread the teachings of Jesus, to heal the sinful and the sick, to radiate His love, to bring life to men. It is the extension of the Incarnation; it does exist to carry out His mission of salvation, illumination, life-giving. It is confronted with an enormous task, it faces great obstacles, it has but few members or workers when compared with the number of people who are either quite apathetic or non-Christian.

Other Communions are doing Christ's work, often quite as effectively, sometimes more effectively, than we. If our primary aim is to spread "sweetness and light," to win individuals to entire loyalty to Jesus, to permeate our whole civilization with the mind and spirit of the Master, rather than to build up our own Communion, is it not the wise policy to assign fields in counsel with them so that Christianity may be brought to bear on as much of America as possible? Large parts of our country are practically untouched by any Christian organization. Heaven knows our civilization is still pagan to a large extent. Republication of work, competition between rival Christian bodies, is largely responsible for the apathetic attitude of many fine men toward Christianity. The wise policy for the Christian forces of America does seem to us to be one of coöperation along the lines suggested in the commission's report. Such a policy is the chief hope of many of us who value our Church highly, who love it and want to serve it, but who still more love and want to serve Jesus Christ and His cause. We cannot see that Christianity is indissolubly bound up with the Episcopal Church.

You say that such an agreement with other Communions would be suicidal. We question that as strongly as we can. The Master's method for accomplishing His purposes was unlimited self-sacrifice. To bring certain gifts to men He gave up His life. Perhaps the same method holds good for the Church that bears His name—even for our branch of it. Is it not possible that we might do more for furthering the Kingdom on earth, and particularly in America, if we fixed our eyes steadily on the goal to be attained and gave less attention to preserving or expanding our Communion? Might not such a policy of self-sacrifice—"suicide" if you prefer—be the surest way of ultimately finding a fuller usefulness, a more abundant life?

New York, N. Y., March 31. ALEXANDER C. ZABRISKIE.

THE LAUSANNE TREATY

To the Editor of The Living Church:

VERY SOON, the Turkish treaty will be brought before our Senate for ratification. Few of our citizens know much about this Turkish Treaty and the sacrifices we will be called upon to make in order to gratify certain un-American interests in the oil-fields in Turkey.

What are some of the sacrifices which are rumored will be made to the Turks?

We shall accept the dictation of Turkey in respect to the American institutions of learning in the Turkish realm; those institutions which have made America's name beloved among the Christian subjects of the Turks; those institutions which were the citadels of the freedom of conscience of the Greeks

and Armenians under the terror of Turkish Mohammedan rule.

We are called upon to sign the death of the Christian races in the Turkish dominion—races which, during the Great War, trusting mainly to our promise of their ultimate liberation, revolted against the Germano-Turkish forces and rendered invaluable help toward the speedier termination of the bloody struggle against the arrogant assertion of brutal might.

Never did America before in all its history show such an utter disregard for its solemn promise to weak and undefended Christians as in the instance of this disgraceful Turkish Treaty.

And what compensation will accrue to the American Nation from the setting aside of our pledged word and of our immortal traditions? Futile and insincere Turkish promises of grants of oil fields from which only a few international American millionaires will benefit materially.

But our country is already blessed with over-abundant wealth and oil-fields, and natural wealth such as no nation in the history of mankind has ever possessed. There is one kind of wealth by far more precious and unaffected by time and destructibility—the accumulation of moral treasures through generous actions and the creation of friendships.

Surely, the great mass of the American people will not tolerate a Turkish treaty which calls upon us to violate our pledges to our small allies during the war and to surrender to the Turks precious achievements in the educational fields in the Near East for the doubtful and parsimonious grants of oil-fields, of which Almighty God has granted to us in such lavish abundance.

It will be the duty of every American to urge upon the senators of his state to defeat the Turkish treaty which will mark, if passed, a period of American renunciation of America's pledges and traditions. GREGORY MILONADAKIS.

Rector of the Orthodox Greek Church of St. Constantine, Richmond, Va.

POSTAL CHANGES AND THE C. P. C.

To the Editor of The Living Church:

YOUR EDITORIAL of April 4th, on the new postal law strikes a responsive chord in the heart of every one interested in the Church Periodical Club.

At our headquarters office the burden will be felt seriously in the increased cost of mailing our own publicity material. It seems almost an irony to be asked to pay more for a postal service which, as you justly state, is wretchedly unsatisfactory.

However, the added cost of publicity is nothing compared with the almost unbelievable increase on single copies of forwarded magazines. This touches the very foundations of the Church Periodical Club, affecting, as it does, every one of the thirteen thousand or more men, women, and children who are forwarding their magazines week by week or month by month. They are the C.P.C., and without their faithful coöperation the service for which our Club stands cannot be rendered.

Had the provisions of the bill been made known before its passage we would have tried to plan for some concerted protest, though the failure of the organized effort a few years ago to keep down the duty on foreign books does not encourage further action. We cannot look to the government, apparently, for assistance in the dissemination of reading matter. We are counting on every friend of the Church Periodical Club to assume the added burden even though it involve the adjustment of other expenses. We are counting, too, on new friends to share in the work and to help make up for such withdrawals as cannot be avoided. We earnestly beg every one to remember that whatever the rate of postage, the missionary still needs his touch with the outside world, the sick and lonely still need cheer, and the little children—how urgently they need the varied contacts we can bring to them through the printed page. Above all, those who are doing our work in the field must not miss the regular reminder that the Church at home is behind them.

New York, April 9.

MARY E. THOMAS.
Executive Secretary, Church Periodical Club.

LITERARY

MISCELLANEOUS

THE RELIGION OF SCIENCE. By William Hamilton Wood. New York: The Macmillan Company. \$1.50.

"The issue is the modern religion of science. The concrete fact faces us that there is at present a definite, clearly outlined and rounded-out religion of science. This new 'ism' lays claim to being superior to all other 'isms' of the day and by its most ardent adherents to be the real Christianity. It is offered to us for our acceptance and edification. The demand of the hour is the necessity of a critical examination and evaluation of the new 'ism'." So speaks Dr. Wood on page 15 of his book, which is an interesting exposition and refutation of the Religion of Science (or Naturalism), which some urge upon us as a substitute for Christianity. The passage just quoted is also illustrative of the careless and even barbarous use of the English language which is too frequently indulged in by the author.

After a very clear analysis of the beliefs and creed of the Religion of Science, for the new religion has a creed, as definite and dogmatic as any Christian confession of belief, Dr. Wood proceeds to a critical analysis and refutation of its assumptions. The pure scientist has a right to speak authoritatively within his own sphere, and is careful always so to confine himself, but the "science theologian," forgetting the self-imposed limitations which alone make possible any investigations and discoveries within the realm of natural science, proceeds to disregard these, and attempts to reduce all the phenomena of the universe to mechanical and material terms. He does not distinguish between physics and metaphysics, nor understand that the former is dependent on the latter. He assumes that when he has discovered the *how*, he also knows the *why*. But, as Dr. Wood points out, "the knowledge of the higher world-and higher life is not a mere intellectual judgment of values nor the product of emotion, but a matter of personal experience. And the fact which stands out in clearness is, that we evaluate this experience as more real and abiding than the experience of the physical, natural life. The very essence of life—true life and abundant—is known only when the higher experience dominates. . . . It is the supernatural which gives value to the natural" (page 79).

Dr. Wood does not always make perfectly clear whether he himself is speaking or whether he is giving the views of the "science-theologian." And he often writes obscurely. Nevertheless, this is a valuable book.

G. M. W.

ONE HOUR WITH HIM. By the Very Reverend Msgr. J. L. J. Kirlin. New York: The Macmillan Company. \$1.50.

For an Anglican, a Roman book of devotion is often marred by a certain luxuriosness of style not consonant with good taste. Msgr. Kirlin is the diocesan director of the Priests' Eucharistic League in Philadelphia, and these meditations are intended to be used at the devotion of the Holy Hour. They include the Mysteries of the Rosary, Stations of the Cross, and other topics. There is much in them to encourage thought and faith. Yet the characteristic marks of the Roman type of piety are conspicuous: traditions not always edifying are brought forth as important as the Gospel: details of an excessively realistic and horrible kind are dwelt upon. Undoubtedly they strike the common mind—perhaps especially those unfamiliar with the economy and reticence of the Apostolic narratives. But the more we read and love the Bible, the less we like a style of pious discourse filled with Latinisms and a kind of lascious and cheap oratory. The book will not altogether please the Anglican reader for just these reasons. That is not to say, of course, that it is not worth while.

H. M.

THREE MEASURES OF MEAL. By Frank G. Vial, B.D. Oxford University Press. \$3.50.

The Hebrew, the Greek, and the Roman; these were the three measures of meal acted upon by the Divine Love of God in the Incarnation of our Blessed Lord, the Leaven. From these elements came a new and unique loaf, Christianity, having gotten from each of the measures of meal something that made the loaf different than it would have been without it. Just what was the contribution of each is the thesis of the book. The author has made a close and careful study in Christian origins

and has given us a scholarly report of his findings. As in all books of this character, there is room for criticism, but not so much as might be expected when one considers the scope of the study. For the student of the New Testament here is a very good Introduction, worthy of a deeper study that is possible to suggest in a review such as this.

NEGROLANA. By "Doctor Frank" (Pseudonym). Boston: Christopher Publishing House. \$2.50.

A very peculiar, and it would seem, a rather ineffective effort to present a solution of racial difficulties in the United States, especially of the South. Being a conglomeration of material, style, and construction, it is very difficult to review fairly. Judging from the choice of material made, and the style in which it is treated, "Doctor Frank" evidently tried to write for the edification of all men, but lack of wisdom and technique quite spoil his plan. The book reminds one of Upton Sinclair, with all his yellow-journalistic appeal, and his basis of sociological knowledge, but without any of his cleverness or judgment. However, despite this character of "neither flesh, fish, fowl, nor good red herring," the book has one redeeming feature; it is a sincere plea to bring about the downfall of "Judge Lynch" and his consort, Mob Violence. If the "Doctor" succeeds in lessening their power through *Negrolana*, he will have accomplished something well worth while.

FOLLOW THE CHRIST. By E. Vera Pemberton. London: Longmans, Green & Co. \$1.50.

A remarkably good manual for a class of boys around fifteen years of age. It is, as a matter of fact, a record of a year's work with such a class, the teaching having been based on the Apostles' Creed. The lessons "aim at deepening personal devotion to our Blessed Lord and at showing that His teaching can be brought into the closest possible touch with modern life." In this it succeeds exceedingly well, if one may judge the results of any Manual before having actually tried it out—in other words, the personal element bulks very large. Not only has the writer presented the great truths of the Catholic faith in an interesting manner, but her lesson-by-lesson plan, as well as the lesson-plans themselves, are well worked out. Part II consists of six devotional talks on the Blessed Sacrament. The Appendix contains suggestions for leaders. In attempting to use this book in an American group of boys, allowance should be made, of course, for a difference in the psychology of these boys, and of those for whom the book was written.

G. B.

THE MESSAGE OF FRANCIS OF ASSISI. By H. F. B. Mackay. London: Society of SS. Peter and Paul. \$1.50.

Those who love the Saint will be delighted to learn of this literary gem. The joyful, loving spirit of St. Francis himself moves through the pages in a fascinating manner. Quite aside from its literary attractiveness, though, there is present, throughout the whole, a remarkable power that compels one to regard with much thought the elements underlying the Saint's life. Add to these merits a magnificent chapter at the end of the book (the Message itself, wherein more is said than in many a recent weighty tome), and we have a truly exceptional bit of work. Nor would this review be complete without a mention of the typography and binding. Both are exceedingly well done, fitting perfectly into the artistry of the whole.

RELIGION AND THE FUTURE LIFE. The Development of the Belief in Life After Death. By Authorities in the History of Religions. Edited by E. Hershey Sneath, Ph.D., LL.D. New York: Fleming H. Revell Co. \$3.

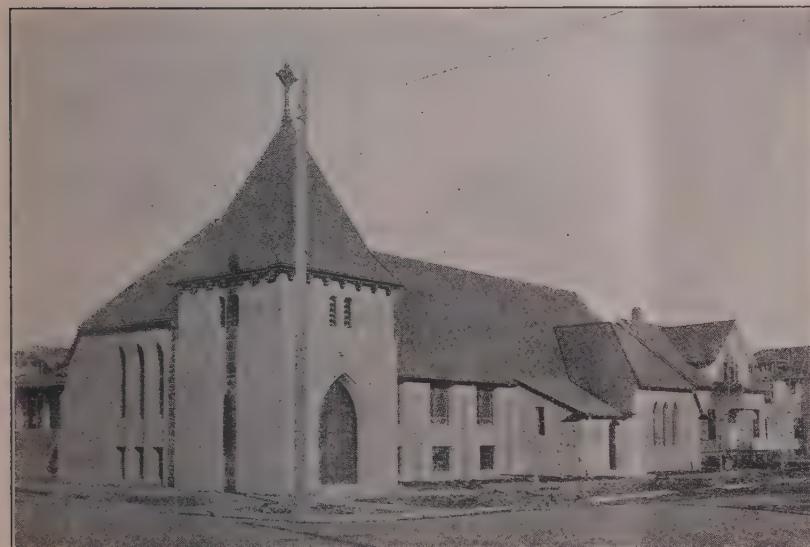
This is a series of papers read in a Seminar in Yale University, conducted by Dr. Sneath. Ideas of the future life in various religions are expounded by several well known scholars. The essays are of uneven value. Those concerned with non-Christian religions are informing and in the main dependable. Those concerned with biblical ideas are written from the "liberal" standpoint and admitted by somewhat radical negative criticism. The concluding essay by the editor, Life after Death, is inconsequential in outcome. Only a student of comparative religion will find the volume of any real service.



GREEK CELEBRATION OF THE EPIPHANY, TARPO SPRINGS, FLA.,
JANUARY 6, 1925
(See THE LIVING CHURCH for January 24, page 441)



THE REV. S. ARTHUR HUSTON,
Bishop-Elect of Olympia
(See THE LIVING CHURCH for February
14th, page 531)



ST. PETER'S CHURCH, LA GRANDE, OREGON
(See THE LIVING CHURCH for December 20th, page 278)



FRONT PANEL OF THE LECTERN OF STA-
TUES IN ST. JAMES' CHURCH, A
MEMORIAL TO BAYARD
DOMINICK
(See THE LIVING CHURCH for February
14th page 537)



Photo by Leet Bros.
ST. ALRAN'S CHURCH, WASHINGTON, D. C.
Showing memorial tower connecting church and parish house
(See THE LIVING CHURCH for January 10th, page 375)



ALTAR AND REEDOS, ALL SAINTS'
CHURCH, PASADENA, CALIF.
(See THE LIVING CHURCH for February
7th, page 506)

Church Kalandar



APRIL

"WE WHO have loved the stars so well, how shall we fear the night?"—An astronomer's epitaph on his wife.

19. First Sunday after Easter.
25. Saturday. St. Mark, Evang.
26. Second Sunday after Easter.
30. Thursday.

KALENDAR OF COMING EVENTS

April 21. District Convocation, Western Nebraska.

April 22. Diocesan Convention, Georgia.

April 25. District Convocation, Honolulu.

April 29. Diocesan Conventions, Arkansas, Massachusetts.

April 30. Consecration of the Very Rev. Warren L. Rogers as Bishop Coadjutor of Ohio, at St. Paul's Cathedral, Detroit, Mich.

APPOINTMENTS ACCEPTED

DERBY, Rev. AUBREY H., of All Saints' Church, Leonia, N. J.; to the Church of the Good Shepherd, Hamburg, and St. Thomas' Church, Vernon, N. J.

HAND, Rev. J. EDWARD, of St. Paul's Church, Beachmont, Revere, Mass.; to be rector of St. Luke's Church, Chelsea, Mass.

NEWELL, Rev. OLIVER SHAW, rector of the Church of the Messiah, Glens Falls, N. Y.; to be rector of St. John's Church, Yonkers, N. Y.

RIDOUT, Rev. THOMAS L., assistant at St. Paul's Church, Richmond, Va.; to be in charge of Galilee Church, Virginia Beach, Va.

RIPPER, Rev. STANLEY CHARLES, of St. Peter's Church, Lyndonville, Vt.; to be rector of the Church of the Good Shepherd, Barre, with the Church of St. John the Baptist, Websterville Vt.

SUMMER ACTIVITIES

FERRANDO, Rt. Rev. MANUEL, Suffragan Bishop of Porto Rico; at Mountain Lakes, New Jersey.

HANKINS, Rev. M. M., assistant at Christ Church, Little Rock, Ark.; to have charge of the Church of the Redeemer, Longport, N. J., for the summer.

RESIGNATION

BENTON, Rev. DWIGHT; from St. James' Church, Boardman, Ohio.

ORDINATIONS

DEACON

VIRGINIA—W. JOSELYN REED, a student in the senior class of the Virginia Theological Seminary, was ordained deacon in the Seminary chapel on Friday, March 27th. The ordination was held by the Rt. Rev. H. St. George Tucker, D.D., acting for the Bishop of Virginia. The candidate was presented by the Rev. William J. Morton, D.D., rector of Christ Church, Alexandria. Mr. Reed, upon his graduation in June, expects to go as a missionary to Liberia.

PRIESTS

CONNECTICUT—On Saturday, April 4, 1925, in Christ Church, New Haven, the Rev. GEORGE A. MEYER was advanced to the priesthood by the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of the Diocese. The Rev. William O. Baker presented the candidate, and the Rev. C. C. Edmunds, of the General Theological Seminary, preached the sermon.

Fr. Meyer is a graduate of Yale and of the General Theological Seminary. During the past year he has been assisting the Rev. A. C. Wilson at St. Paul's Church, Brooklyn.

NEWARK—The Rev. KARL E. WARMELING was advanced to the priesthood, April 3, 1925, in Epiphany Church, Allendale, by the Rt. Rev. E. S. Lines, D.D., Bishop of the Diocese. The Ven. Henry M. Ladd preached the sermon.

DIED

DAWSON—Entered into eternal rest on March 30, 1925, at the age of eighty-seven years, JANE CORNEIGLE CAMPBELL, widow of the Rev. William Chipley Dawson, and mother of Campbell Dawson, Col. William C. Dawson, U.S.M.C., Retd., Theodore B. Dawson, and Mrs. Milton C. Seropyan. The funeral services were held April 1st from the home of her daughter in Webster Groves, Mo., to Emmanuel Church, with interment at Louisiana, Mo.

WARREN—Mrs. CORIE LOWRY, widow of Henry Jackson WARREN, died at the home of her daughter, Mrs. Irving G. Rouillard, Bethesda Rectory, Saratoga Springs, N. Y., on Friday, April 3, 1925. She was born in Jamestown, N. Y., December 30, 1863, the daughter of Augustus N. and Mary K. Lowry. The funeral services were at Bethesda Church, April 6th, conducted by the Rev. Harry E. Pike, rector of St. Mark's Church, Hoosick Falls, N. Y., and the Rev. Prescott Everts, rector of Christ Church, Cambridge, Mass.

MAKE YOUR WANTS KNOWN

THROUGH

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OF

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CLERICAL

WANTED: PRIEST, SINGLE, CATHOLIC, College graduate, to teach in Boys' School and assist in parish. B-377, care LIVING CHURCH, Milwaukee, Wis.

WANTED: RECTOR FOR A GOOD PARISH. Please state full particulars. Address M. G.-382, care of LIVING CHURCH, Milwaukee, Wis.

WANTED—UNMARRIED PRIEST TO assist in large parish in West where there are 150 young people to be organized and led. Also Church school which can be doubled in size. Very attractive opening for the-right man. Salary \$1800 to begin. Address S-389, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A REFINED AND INTELLIGENT WOMAN as Rector's Helper and Parish Visitor. Must have had experience. Write at once to Rev. C. E. PATILLO, D.D., rector of St. Andrew's Episcopal Church, Tampa, Florida.

POSITIONS WANTED

CLERICAL

A CLERGYMAN GETTING ON IN YEARS but in good health, and at present serving in a wide-spread rural field, desires a country or small town parish in New England (not a mission or assisted cure) for two or three years, expecting afterward to retire. Salary need not be large, but should be regular. Has had quite unusual experience in rural work, principally in New England. Address Country-352, care of LIVING CHURCH, Milwaukee, Wis.

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A CTIVE PRIEST DESIRES CHANGE, PARISH or curacy. Address P-386, care of THE LIVING CHURCH, Milwaukee, Wis.

CATHOLIC RECTOR DESIRES CHANGE after over seven years present parish. Rectory and living stipend. Address W-360, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST FOR VALID REASONS DESIRES change. Sound Churchman. Considered good preacher and pastor. Excellent references. Address H-373, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, UNIVERSITY AND seminary graduate, available May 1st, for rectorship or long *locum tenancy*. Thoroughly experienced and capable, and with exceptional references. Address E-374, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, RECTOR OF SOUTHERN PARISH wishes to supply in north for two months in summer. Good extemporaneous preacher. Married, no family. Seaside for preference. Write to S. F. 375, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, FORTY, GOOD CHURCHMAN, extemporaneous preacher, desires parish, California preferred; university and seminary graduate. Address H-381, care of THE LIVING CHURCH, Milwaukee, Wis.

RECTOR GIVING BEST REFERENCES DESIRES new charge. Address S-368, LIVING CHURCH, Milwaukee, Wis.

REV. JOHN P. HAMAKER, WADESBORO, N. C., desires four or six weeks summer supply work East or West.

SOUTHERN RECTOR, 41, MARRIED, DESIRES parish in north. Present salary \$2,100 and rectory. Will accept less plus moving expenses. Address H-388 LIVING CHURCH, Milwaukee, Wis.

YOUNG CLERGYMAN, 6 YEARS' EXPERIENCE desires to get on staff as an associate rector with ample opportunity to preach. Conservative High Churchman. Address CONSERVATIVE-378, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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CURCH WORKER, EXPERIENCED IN Church school and Young People's work. 3 years' college training in religious education. Excellent references. Address Miss H-379, care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, EXPERT, DESIRES change, excellent credentials. Address O. C. M-370, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION AS MATRON OR Superintendent of Institution. Experienced in social service work, nursing, and care of infants. Graduate deaconess. Address H-383, care of THE LIVING CHURCH, Milwaukee, Wis.

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ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S, 28 Margaret Street, London, W. 1, and Oxford, England.

ALTAR GUILDS, PURE LINEN FOR ALL Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine Surplices at \$1.25 per yard. Write for samples. MARY FAWCETT, 115 Franklin St., New York City.

ALTAR LINENS; HANDMADE—PLAIN OR hand embroidered. Church Designs stamped for embroidering, monogramming, silk Altar Hangings, Stoles, Burses and Veils. Linens by the yard. Miss M. C. ANDOLIN (formerly with Cox Sons & Vining) 55 West 48th Street, New York City.

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ORGAN—if you desire organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory saving you agent's profits.

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(Over 15 and under 21 years of age)

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Houghteling, Twin Lake, Mich.

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Tuttle, Springfield, Mo.

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Kirk, Morro, Calif.

July 20th to August 1st—at Camp:

Gardiner, Fitzwilliam, N. H.

August 3d to 15th—at Camp:

John Wood, Delaware, N. J.

For other information, rates, and registration cards address:

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TRAVEL

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MISCELLANEOUS

BARGAIN AT \$2,600. ODELL ORGAN, three manuals, 32 speaking stops. Available July 1st. Requires space 12 x 20 x 28 feet. For further particulars inquire of CLEMENT CAMPBELL, 118 East 74th St., New York City. Telephone Butterfield 2590.

THE RESURRECTION, DR. VAN ALLEN'S newest tract, reprinted from *American Church Monthly*. Price fifteen cents. Address SECRETARY, 28, Brimmer St., Boston.

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CHINESE CONGREGATIONS have been making generous offerings for the Reconstruction Fund for Tokyo.

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Sunday Services: 8, 10, and 11 A.M.; 4 P.M. Daily Services: 7:30 and 10:00 A.M.; 5 P.M. (Choral except Mondays and Saturdays)

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Sundays: 8, 10, 11 A.M.; 4 P.M.
Noonday Services Daily 12:20.

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.

Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong
Daily Mass at 7:00 A.M. and Thursday at 9:30. Friday, Evensong and Intercessions at 8:00.

Gethsemane Church, Minneapolis, Minn.
4th Ave., So., at 9th Street

REV. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesday, Thursdays, and Holy Days



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Columbia University Press. New York City.

Autobiography of John Stuart Hill.

E. P. Dutton & Co. 681 Fifth Ave., New York City.

The Soul of the Moving Picture. By Walter S. Bloem.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

Reviews & Studies. Biblical and Doctrinal. By the Rev. F. J. Babcock, D.D., Fellow of St. Augustine's College, Canterbury. Price \$2.50 net.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

Stranger than Fiction. A Short History of the Jews from Earliest Times to the Present Day. By Lewis Browne. With Fifty Animated Maps by the Author, giving a Pictorial History of Centuries of Wandering. Price \$2.50.

God's Way with Man. An Exploration of the Method of the Divine Working Suggested by the Facts of History and Science. By Lily Dougall, author of *Pro Christo et Ecclesia*, etc. With Introduction and Biographical Note by Canon B. H. Streeter. Price \$1.

To be Near unto God. By Abraham Kuyper, D.D., LL.D., former Prime Minister of the Netherlands. Translated from the Dutch by John Hendrik de Vries, D.D. Price \$3.

Charles Scribner's Sons. 597 Fifth Ave., New York, N. Y.

Science and Religion. Being the Morse Lectures for 1924. By J. Arthur Thomson, M.A., LL.D., professor of Natural History in the University of Aberdeen. Price \$2.

Church of England Approaches Election of Lay Members of the Church Assembly

Returns from Tristan da Cunha—
Yorkshire Anglo-Catholic Congress—At Work on St. Paul's

The Living Church News Bureau,
London, March 27, 1925

WITHIN THE NEXT FEW WEEKS THE representative electors of the Church of England will be called on to elect a new House of Laity. This will be the first general election since the setting-up of the Church Assembly five years ago. The representation of the laity in the Assembly will be based on the number of persons in each diocese on the electoral roll.

In accordance with the terms of a resolution passed by the Assembly at the recent spring session, the election is to be held in each diocese at a time to be fixed by the Bishop of the Diocese, but so that the result of the election shall reach the Secretary of the Church Assembly before Whitsunday, May 31st.

The election is to be conducted according to the principle of proportional representation, by the method of the single transferable vote.

The Archbishop of York writing on the matter of these elections, says:

"I repeat the hope that the electors will have a right sense of their great responsibility in making choice of fit persons to represent the laity of the diocese in the Church Assembly for the next five years—years which will be of very great importance in the history of the Church. Let it be remembered that the elections are of lay-people by lay people, and that the clergy, who have their own representatives in the Assembly, ought not in any way to interfere with them. I hope that these elections may be kept as free as possible from merely party issues; and that those who are elected will regard themselves not as delegates sent to carry out some prescribed program, but as representatives called to give impartial consideration to the questions which will be submitted to them in the Assembly."

The elections to the House of Laity may well be, as Dr. Knox, the former Bishop of Manchester, writes to the *Times*, "epoch-making in the history of the Church of England." The House of Laity has agreed with the House of Clergy in demanding various important reforms in a Catholic direction. If a Protestant majority were returned to the new House, they would destroy their predecessors' decisions, ruin the remarkable agreement secured with the House of Clergy after years of labor, and increase the troubles with which the Church is afflicted owing to long overdue reforms. The constituent elements of the new House will depend on the energy and resolution of Catholic-minded electors. On no consideration should a vote be given to any but candidates who are thoroughly in sympathy with the advance already made, and determined to carry to a successful issue those resolutions on which both Houses of Clergy and Laity have already agreed.

RETURN FROM TRISTAN DA CUNHA

The Rev. H. Martyn Rogers, having completed his three years' service on the remote island of Tristan Da Cunha, which is in the Diocese of St. Helena, is now back in England. He is at present

taking a holiday in Sussex, and will speak at the S. P. G. anniversary meeting in the Albert Hall on St. George's Day, April 23d.

During Mr. Rogers' stay, the island was visited by the Shackleton-Rowlett Expedition in the *Quest*, and in March, 1923, the Bishop of St. Helena was brought thither by His Majesty's ship *Dublin*. A few weeks ago—after a space of nearly two years—a Portuguese boat, *Roman da Larrinaga*, put in at the island. It was by this boat that Mr. Rogers left, but none of the authorities knew of its arrival until Mr. Rogers reported in South Africa.

The future of the islanders, some one hundred and thirty in number, occasions considerable anxiety. Their position is precarious, and they are to a large extent dependent on charity. Some time ago they refused an offer to make a settlement for them on the South African Coast, but the question of their removal from the island is bound to recur, since it costs a great deal of money to divert a vessel from the ordinary trade routes for the purpose of conveying mails and stores.

It may be added that the secretary of the S. P. G. states that it is not possible at this stage to make any suggestion as to when it will be practicable to get in touch with the island, or as to whether a priest will be available to succeed Mr. Rogers.

YORKSHIRE ANGLO-CATHOLIC CONGRESS

Arrangements are now completed for the Anglo-Catholic Congress which begins its meetings at Middlesbrough, in Yorkshire, on June 9th. On Monday evening, June 8th, there will be a preliminary meeting in the Jubilee Hall, Stockton-on-Tees, with the Rev. S. P. R. Moulsdale, Principal of St. Chad's College, Durham, in the chair. The speakers at this meeting will be the Bishop of Truro, Dr. Frere, and the Dean of Chester.

The proceedings on each of the three days of the Congress proper will begin with High Mass, and on the Tuesday there will be a procession of vested priests and members of religious orders from the Town Hall to the church of All Saints'. On Tuesday afternoon the Congress will receive a municipal welcome from the Mayor of Middlesbrough, and the meeting will be made memorable by an address from the veteran Lord Halifax, who is President of the Congress. It is now a considerable time since Lord Halifax spoke on a public platform, and his visit to Middlesbrough will give the Congress a rare distinction. The other speakers at the opening meeting will be Fr. Bull, Dr. Goudge, Canon MacLeod, the Bishop of Truro, and the Dean of Chester. The proceedings each evening will conclude with an evangelistic address by Fr. Vernon, of the Society of the Divine Compassion.

Speakers on the other days will include the Bishop of Hull, the Lord Abbot of Pershore, the Bishop of Woolwich, Dr. Sparrow Simpson, Miss Sheila Kaye-Smith, and Mr. Sidney Dark, the Editor of the *Church Times*.

The Congress will conclude with a High Mass of thanksgiving at St. Columba's, Middlesbrough, on Friday morning, June 12th, at which the Abbot of Pershore will be the preacher.

The Archbishop of York sends a message of welcome to the committee of the Congress, in the course of which he says: "I pray that God may bless and guide the Congress, so that it may help to confirm the faith, revive the hope, and inflame the love of the Church in this part of Northern England."

WORK ON ST. PAUL'S

The temporary wooden screen at the head of the nave in St. Paul's Cathedral, cutting off the whole of the area under the dome, together with the choir and transepts, is nearing completion. It is expected that the end of the month will see the work finished, and then for several years the services in the Cathedral will be held in the nave while the great task of the restoration and strengthening of the piers supporting the dome is in progress.

The final arrangements for the holding of services in the nave have not yet been completed. It has, however, been decided to move the high altar there from its present position, and probably the crypt will have to be in some measure strengthened to make this possible, as the altar is of very great weight. The removal of the organ will not be begun for some little time, and there is a possibility that a part of it may be retained and used. Meanwhile a small organ is being moved into the nave from the north aisle. An old pulpit is also being placed in position. This pulpit was at one time used when services were held in the choir—that is, before the organ-screen which formerly divided choir and nave was removed in 1870.

DEATH OF BISHOP MACCARTHY

The death occurred last Saturday, at Ealing, in the western suburbs of London, of the Rt. Rev. Welbore MacCarthy, the late Suffragan Bishop of Grantham, in his eight-fourth year. Dr. MacCarthy was educated at St. Aidan's, Birkenhead, and at Trinity College, Dublin, and was a Fellow of the University of Calcutta. He was ordained deacon in 1867 and priest in 1868, and after serving several English curacies, in 1874 he joined the Calcutta Ecclesiastical Establishment, a connection which lasted for many years. He was Archdeacon of Calcutta from 1892 to 1898, when he returned to England. After holding the rectory of Ashwell for three years, he was appointed by the then Bishop of London, Dr. King, to the vicarage of Gainsborough, and at the same time was made a Prebendary of Lincoln Cathedral. In 1905, Dr. King, who was then seventy-five, and was feeling the strain of bearing by himself the burden of his large diocese, obtained the sanction of the Crown for the appointment of a suffragan, and Dr. MacCarthy was chosen. For thirteen years Dr. MacCarthy held this position, and retired in 1918, full of years as of honor, being much respected and beloved in the Diocese of Lincoln.

TO SELL FARNHAM PARK

At a meeting of the newly-constituted committee for the division of the Diocese of Winchester, which was held under the Bishop of Winchester's presidency at Farnham Castle, it was resolved to sell Farnham Park with the exception of the portion adjacent to the castle, to be delimitated by the Farnham Park Committee in consultation with the bishop. As regards the castle, the latter committee suggested three possible courses, namely, 1, using a part for the Guildford Diocese when formed; 2, adapting the remainder for diocesan purposes, converting it

into a diocesan institution of some kind; and, 3, temporarily letting the castle after its vacation by the Bishop of Winchester. A scheme is to be prepared and submitted to the Ecclesiastical Commission.

ROGATION DAYS

In a letter the Diocese of Canterbury concerning the parochial use of Rogation Days, May 18th, 19th, and 20th as days of prayer for the Church in the parish, in the diocese, and throughout the world, the Archbishop of Canterbury writes as follows:

"In our wider outlook upon the needs of the world at this time, and the difficulties and responsibilities of the Church in many lands, every thoughtful Christian man will be remembering two large groups of our fellow-Christians in Eastern Europe.

"The Church in Russia is still enduring trials of a grave and even terrible kind; and I hope that in our English churches everywhere these trials and needs are being steadily remembered: but the obligation may well be discharged with special considerateness and earnest prayer both in the solemn weeks of Passiontide and in the Rogation Days a month later. The foremost leaders in the Russian Church are alert in these dark days to the hope that out of them the Church may rise renovated and reinvigorated for illimitable duties in the years to come.

"Similarly, we ought, beyond all question, to be remembering in our prayers the vicissitudes and trials of our Orthodox brethren in the Patriarchate of Constantinople, and in the wider area wherein that venerable seat of authority and influence has been a center."

GEORGE PARSONS.

Englishmen Demand Government's Support of Ecumenical Patriarch

Divorce in Irish Free State—The Geneva Protocol—French Protestantism

The European News Bureau, London, March 27, 1925

ACTUALLY THERE HAS BEEN LITTLE DEVELOPMENT on the spot of the Ecumenical Patriarchal crisis. The only event to chronicle is that Dmitri, the aged and much venerated Patriarch of Serbia, has extended an invitation to all the Orthodox Churches, asking them to hold a congress at Nish. This is reported by the *Morning Post*'s Belgrade correspondent in a despatch dated March 15th, and he says that hitherto only the Roumanian Church has replied. The Roumanians are willing to assist in the Conference, but ask that it should be held at Jerusalem.

Nevertheless a most important meeting took place in London ten days ago at which the following resolution was put and carried unanimously:

"That this meeting desires to draw the attention of His (Britannic) Majesty's Government and of the British public to the great importance and significance of the Ecumenical Patriarchate, not only as the second most ancient, historic, and famous ecclesiastical institution in Christendom, but also as the primatial and central see of the Greek Orthodox Church; and awaits with great anxiety the development of the crisis which at present seems to threaten its existence."

The Bishop of London was in the chair and was supported by a distinguished number of prelates and lay people, among whom were the former Bishop of Winchester, Dr. Talbot, the Metropolitan of Thyatira, the Bishop of Willesden, Canon Douglas, and M. Gennadius, Minister of Greece in London at one time, while letters of regret were read from the Archbishop of Canterbury, the Bishop of Manchester, the Bishop of Stepney, the Bishop of Kensington, Dr. Graham Little, member of parliament for the University of London, and Sir Valentine Chirol.

The Archbishop's letter was read out in full. He said the following very weighty word:

"You know how greatly interested I am in the meeting with reference to the Ecumenical Patriarchate. I am certain that we ought to allow it to be everywhere understood that the Church of England attaches the very greatest importance to the position of the venerable Patriarchal See, and that we ought to use all the in-

fluence in our power to avert the disaster of its losing its status, its dignity, and its opportunity of exercising Christian influence among those nationalities of Eastern Europe, over which its jurisdiction, formal and informal, has been exercised for some sixteen centuries."

This official pronouncement from the Primate of All England certainly identifies the Church of England with the necessity for upholding the Ecumenical Patriarchate, and I expect that I am correct in taking it for granted that American Churchmen will give our Primate their fullest support.

The Bishop of London spoke with more than his ordinary ability on this occasion and showed that he had the welfare of the Eastern Christians well at heart. He claimed to be a "bag-and-baggage" man where clearing Turkey out of Europe was concerned. He also defended the Patriarchate from the wanton charges made against it by its enemies that it was a political institution and merely a nest of anti-Turkish intrigue. He had evidently read his subject extremely well, for he was continually drawing attention to the various historical occasions on which the Patriarchs had urged the Christians in Turkey not to indulge in anything of an anti-Turkish nature.

Two foreigners spoke, the Metropolitan of Thyatira and M. Gennadius. The former said that he spoke as a representative of the Ecumenical Patriarch and he wished to thank those present for what they were doing to help him. The Patriarchate had been continually a center of light and civilization in the East. So today it stood for the propagation of Christian principles against the materialistic atheism that was spreading throughout Europe. M. Gennadius gave some interesting reminiscences of his early diplomatic life when he was secretary of the Greek Legation at Constantinople. Here his particular work was to deal with the Patriarch's affairs and he could assure the meeting that though the Patriarch sometimes made mistakes, he had invariably kept out of politics. Turkey was rapidly going bankrupt because she had expelled the Christians who were the backbone of trade in that country.

DIVORCE IN THE IRISH FREE STATE

The *Church Times* had a leading article a short while ago commenting on the fact that divorce will now no longer be legally possible in the Irish Free State. It should

be explained that, in the days of the Union, Irish public opinion would not tolerate the application of the English divorce laws to Ireland, but it was still possible for Irish couples who wished to get a divorce to obtain one by a private act of Parliament. The expense of this confined the practice to the very rich. But the Dail has refused to permit such private divorce action to be brought within its walls. This is a splendid example of applied Christianity that should redound to Ireland's fame throughout the world. The only thing to regret is that Professor Thrift, who represents Trinity College, Dublin, protested against this and was supported by the *Irish Times*. This is most unfortunate, as Trinity College has ties with the Church of Ireland, and its reputation as a center of learning and orthodoxy will hardly be increased. Why countries that are largely Catholic should have to conform to a "Liberty of Conscience" that is on an infinitely lower moral plane than Catholic ethic is difficult to conceive. Another strange protest has come from Mr. W. B. Yeats, who argues that, as the North of Ireland still abides by English law, it will tend to diminish the possible chances of a union between the Free State and Ulster. The result of the Irish action cannot do anything but good, and incidentally it will tend to refute those who confuse the ideals of the Irish Free State with the ideals of the family-destroying Russian Bolsheviks.

THE GENEVA PROTOCOL

The peoples of the world had great hopes of the peace proposals put forward by the League of Nations, and last autumn nothing was talked about save the protocol of peace. A fortnight ago Mr. Austen Chamberlain, speaking at the assembly of the League at Geneva, informed the world that the protocol could not be accepted by the British government. As the *Times* of March 13th points out in a leading article, this speech was the result of mature deliberations of the British government, with the governments of the Dominions and India, and stresses the fact that the enlargement of the League Covenant by means of the protocol would be wide of the mark; that the effect of the adoption of the protocol by all the members of the League would be to multiply risks, responsibilities, and possible occasions of war; and that by identifying itself with the protocol the League would give the impression that its thoughts were concentrated upon the possibilities of war rather than upon the possibilities of peace. Mr. Chamberlain in his speech said that the British Empire had shown by deeds as well as by words that it was anxious for disarmament. It had not been content with merely preaching disarmament; it had actually disarmed as far as was consistent with national safety. If, therefore, the government saw insuperable objections to signing and ratifying the protocol in its present shape, that was not because it was out of harmony with its purpose, but because it did not believe that it was the most suitable method of attempting the task. The object was to pave the way for disarmament by closing certain gaps in the covenant for peaceably settling international disputes and by sharpening the sanctions to coerce the aggressor. The framers of the protocol regarded themselves as the founders of a new system through which alone could be realized the great hope to which humanity aspires. Fresh classes of dispute were to be de-

cided by the League, and fresh opportunities for the application of coercive measures followed, and it was not surprising that the questions of sanction should be treated at length in the clauses of the Protocol.

Then Mr. Chamberlain reminded them that the framers of the covenant had in view a true League of all Nations, whereas the present League was weakened by the non-membership of certain great states, notably the United States. This made the economic sanctions designed by the protocol largely ineffective. He also continued to make other objections against the protocol. But he made certain suggestions to achieve the desired result. The first expedient that suggested itself to the British government was a strengthening of the covenant. If the covenant were not strong enough to preserve peace, why not alter it to that end? The protocol, whatever else it did, did not give security. It multiplied offenses, but did nothing to strengthen remedies. The British government concluded that the best way of dealing with the situation was to supplement the covenant by special arrangements in order to meet special needs. That those arrangements should be purely defensive in character, that they should be framed in the spirit of the Covenant, working in close harmony with the League was manifest. And in the opinion of the British government those objects could best be obtained by knitting together the nations most immediately concerned, and whose differences might lead to a renewal of strife, by means of treaties framed with the sole object of maintaining as between themselves an unbroken peace. No quicker remedy for their present ills could be found.

Such great hopes were expected of the protocol when it first came into the public view last autumn that Mr. Chamberlain's speech will come as a disappointment to many. *Goodwill*, the organ of the "British Council for Promoting International Friendship through the Churches," publishes this month the Message of its Executive Committee on the question of the protocol. This message begins:

"In the opinion of the Committee it is difficult to see how the protocol can be rejected without at the same time repudiating the principles which are the very reasons for the existence of the League of Nations."

Of course, many will say that the British conservative government has simply acted from motives of self-interest. That will probably be the German view. *Die Eiche*, an undenominational religious review, prints this quarter an article for the New Year by Dr. Siegmund-Schultze of Berlin. He takes a gloomy outlook for the future and regrets the passing of Mr. Ramsey-MacDonald's government in favor of the reactionary Mr. Baldwin. He also accuses Herriot of pusillanimity in not insisting on the English evacuating Cologne. This article of course was written a long while before Mr. Chamberlain delivered his speech, but it would be interesting to know what he would say now England has rejected the protocol and France has agreed to abide by it. I refrain from talking politics in these letters. Yet, I consider that many of the religious people who are disappointed about the rejection of the protocol are not altogether right. The great difficulty about the League of Nations is the correct method of coercing a defaulter. If a nation attempts to go to war with another nation without resort to the

League's arbitration, what really is to happen? In actual practice it is going to be exceedingly difficult for all the nations in the League to act against the delinquent. Since the Ruhr business, too, the word "sanctions" has a nasty sound. There seems to be much to be said for Mr. Chamberlain's treaty plan, provided that each power loyally abides by her neighbor.

FRENCH PROTESTANTISM

Some time ago when I was writing on France I mentioned a little about the Abbé Jacquot of Audincourt in the industrial region of Montbeliard. I showed how the abbé had distinguished himself in interfering in the interests of Christianity and peace in a trade dispute between the Protestant house of Pugeot and his workmen. The interest in this district lies in the fact that, before the French Revolution, it was a fief of the

German house of Wurtemburg and was entirely Protestant, it being forbidden to set up a Catholic Church within its boundaries. Since, however, it was properly incorporated within the French state, it has been gradually losing its Protestant character and actually in some parts the Catholics are beginning to outnumber the Protestants. This is set out in an article in the *Nouvelles Religieuses*, which itself quotes from an article in a local Protestant journal. The reason of this change of numbers is partly due to an influx into the district of Catholic workmen from other parts of France, but also due to the old Protestant families dying out; it is said that the Catholics are willing to bring more children into the world. This is another interesting example of how the French Catholics are attempting to stop the insidious practice of birth control.

C. H. PALMER.

Canadian National Laymen's Committee to Conduct a Campaign of Education

Centenary of Bishop John Inglis—Governor General Unveils War Memorial—Miscellaneous News

The Living Church News Bureau,
Toronto, April 8, 1925

THE NATIONAL LAYMEN'S COMMITTEE of the Church of England in Canada, which originated at the last General Synod, has now got well under way with G. B. Nicholson, one of the most energetic laymen and the father of the successful Anglican Forward Movement, as chairman, the Rev. D. M. Rose, now on leave from missionary work in India and formerly secretary of the Laymen's Missionary Movement, as secretary, and an officer at the Church House, Toronto.

The purpose of the Committee as agreed upon at General Synod is to carry on a Mission or Campaign of Education conducted within the next three years by the laymen of the Church throughout Canada by means of addresses by laymen and through the circulation of suitable literature.

The purpose of the Mission or Campaign is to arouse the laymen of the Church in every parish and diocese to a fuller appreciation of their privileges within, and their responsibilities to, the Church; and to inform the members of the Church respecting missionary, educational, social, beneficiary, diocesan, and parochial problems and needs, and stimulate activity and generosity in support of its work.

The National Laymen's Committee believes that the need of intercessory prayer lies at the root of the present situation; and that, under the guidance of the bishops and clergy, the practice of private and public intercessory prayer must occupy in all its activities a position of first and continuous importance. To this end the Committee has requested His Grace the Primate to approve the use of the following prayer:

"Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that, first of all giving their own selves to Thee, they may give more of their time to prayer, more of their strength to Thy service, and more of their substance to the support and extension of Thy Kingdom; that so plenteously bringing forth the fruit of good works, they may of Thee

be plenteously rewarded; through Jesus Christ our Lord. Amen."

The Committee has adopted the following immediate method of work:

"The organization in each Diocese, with the approval of the Bishop and Co-operation of the clergy, of one or more conferences of Churchmen for:

"1. The discussion of the whole of the Church's responsibilities, diocesan, departmental, general, and of the best means of securing the effective spreading of information concerning the same.

"2. The enlistment of laymen, who, by personal effort in their own and other parishes and dioceses, will seek to carry the news of the achievements and needs of the Church to its every member.

"3. The adoption, where needed, of such better methods of information, organization, and finance as will result in the speedy provision of the means now urgently required for the support of the existing work of the Church; thus preparing the way for its steady growth and development.

"4. The organization, in each case, of a diocesan committee for the carrying out, within the diocese, of the aims and purposes of the Laymen's Committee."

The first objective is to raise one hundred percent of all apportionments for the General Boards of the Church and for diocesan objects. Conferences are already planned for Halifax, Fredericton, and Sherbrooke.

CENTENARY OF BISHOP JOHN INGLIS

The one hundredth anniversary of the consecration of the Rt. Rev. John Inglis, third Bishop of Nova Scotia, and son of the Rt. Rev. Charles Inglis, the first bishop, will be celebrated in All Saints' Cathedral, Halifax, on Sunday, April 26th. The preacher of the historical sermon will be Archdeacon Vroom. The actual anniversary fell on March 25th, the Feast of the Annunciation, and on that day there was a special celebration of the Holy Communion. It was also announced that the sixteenth centenary of the holding of the Council of Nicea will be held in the Cathedral, on Trinity Sunday, June 7th, when the preacher in the morning will be His Grace the Archbishop, and in the evening the Dean. The legacy left by the late Mrs. Wiswell, widow of W. H. Wiswell, to the Cathedral is to be set aside

as the nucleus of a fund for the imperatively needed Cathedral Hall and Chapter House.

GOVERNOR GENERAL UNVEILS WAR MEMORIAL

An impressive service took place at St. Simon's Church, Toronto, when the cross, tablets, and flower boxes, erected to the memory of the thirty-eight men of the congregation who gave their lives in the Great War, were unveiled by Lord Byng of Vimy, Governor-General of Canada. Among the many hundreds gathered to pay tribute to the heroic dead, were numerous relatives and friends of the fallen. The service was deeply impressive, and was conducted by the rector, the Rev. F. H. Brewin.

Immediately after the reading of the Gospel and the saying of the Creed, the flags which covered the memorial were drawn aside by His Excellency, who said: "To the glory of God and in loving memory of the men of this church who gave their lives in the Great War, I unveil this memorial." The strains of *The Dead March in Saul*, softly pealed forth from the organ, after which the Last Post was sounded by the bugler. The memorial was then dedicated by the rector, who read the names of the fallen carved on the tablets on either side of the cross.

The beautiful memorial is in the form of a cross which once marked the grave of a Toronto officer killed during the war, and was presented to the church by his mother. It is mounted on a cross of bronze, below which are the tablets bearing the names of those who fell, and the bronze flower boxes. The memorial is erected on the west wall of the church, facing the altar.

MISCELLANEOUS NEWS

Sanction has been given for the leasing of St. Hilda's College property in Trinity Park to the Woman's Auxiliary at a nominal rental of \$1 per annum for the purpose of the buildings being utilized as an old folks home, the ladies undertaking to furnish and equip the buildings and to undertake the manitenance of same.

The following ordinations took place on Sunday, March 22d, in the Cathedral Church of All Saints, Edmonton: the Rev. John W. Hawkes, licensed as priest in charge at Greencourt; the Rev. Donald D. Macqueen, licensed as priest in charge at Westlock; the Rev. Samuel Gidlow, licensed as priest in charge at Waskatenau. Deacons; the Rev. C. J. Cherry, to work under the Rev. J. C. M. Matthews at Edson and district; Rev. A. Loydall Bee, to work in the District of Entwistle under the supervision of the Ven. Archdeacon Burgett.

The Rev. Reginald W. Ferrier, rector of Stafford, Ontario, will be the new rector at St. Barnabas Church, Ottawa, vacated recently by the resignation of the Rev. W. H. Prior.

The Synod of Montreal will meet this year on April 21st to the 23d.

On Sunday, March 22d, appeals to the Diocese of Nova Scotia for assistance in the relief work being carried on among the destitute families of Nova Scotia coal miners were issued by Archbishop Worrall and Dean Llwyd.

The parish of St. John's, Kitchener, and the Church of the Holy Saviour, Waterloo, Ont., were greatly pleased with the recent visit of Bishop Lucas, of Mackenzie River. On Sunday he preached two splendid sermons in Kitchener and Waterloo churches. On Monday he spoke to K.-W. Rotary Club and in the evening at the Father and Son banquet at the Y. M. C. A. Monday night a splendid gathering of

the Kitchener Men's Club of St. John's Church listened to the Bishop. He outlined briefly his work and told of the important work of the M. S. C. C. Tuesday noon he spoke to the K.-W. Kiwanis Club, and Tuesday evening spoke at the congregational supper at the Church of Holy Saviour, Waterloo.

The Rev. J. N. Blodgett, B.A., has resigned the rectorship of Chapleau, Diocese of Moosonee, to undertake some special work in connection with the Financial Department of Wycliffe College, Toronto. Mr. Blodgett is a graduate of Toronto University and Wycliffe College.

Easter Crowds Boston Churches with Thousands of Worshippers

The Cohasset Carillon—To Promote Christian Reading—Boys' Camp Movie

The Living Church News Bureau, Boston, April 13, 1925

EASTER DAY SAW THE MASSACHUSETTS parish churches filled to the overflowing. No previous Easter seemed so to bring home to the thousands of faithful worshippers the consciousness of what Dean Rousmaniere called "a rich and satisfying fellowship."

At the Cathedral, Dean Rousmaniere said, in part:

"On Easter Day, as on most days of our life, we shall be thinking of dear ones who have gone on before us into the light and life of God's other world. Our Lord said, 'I go to prepare a place for you.' We cannot picture the place. In fact, immersed as we are in the things that can be seen and touched, we find it hard to realize a world independent of our senses. We are so contented with our little universe of time and space, that we do not open our eyes to see the World beyond the limitations of this present life.

"On Easter Day our Lord entered into that greater world and there He is 'preparing a place.' Our beloved are in the place which He has made ready. We rejoice with them, for each must have known his place when he found it. It must be a place where they can serve and love, where all that they have learned and suffered can be put into practice in His service, whom they have come to know as Friend and Saviour. A place prepared by Jesus cannot be a solitary place. It is large enough for all that makes a man: himself and those who by love are part and parcel of his life, himself and those whose lives he enriches. No barren loneliness there, but a rich and satisfying fellowship, which, says St. John, is great enough to include the Father and His Son Jesus Christ."

The Rev. Edward T. Sullivan, D.D., rector of Trinity Church, Newton Center, described Easter Day as "the annual mustering and roll-call of all the communicants." Dr. Sullivan said:

"Easter has been called the 'Queen of Festivals.' It is the most glorious day of all the Christian Year. The spirit of Easter is the new life here, rising from the sleep of winter; and the spiritual message of Easter is the certainty of the life beyond.

"Easter blends the life in this world with the life in the world above; and, since the Holy Communion unites the life here with the invisible life beyond, the Easter Communion has always been regarded as the most important in the year. It is the annual mustering and roll-call of all the communicants; and all who can have always been expected to report themselves present at the Lord's Table on that day."

"A day of happiness and fresh strength" was the Easter Day prayer given for his people by the rector of St. James' Church, Roxbury, the Rev. Kenneth R. Forbes. Mr. Forbes said:

"It is my heartiest wish to you all that Easter Day may be to every one of you a day of happiness and fresh strength. If you prepare definitely for it, and so bring to the Easter services your own gift of humility and loyalty to our Lord, you may be sure that your Easter Day will bring to you strength and refreshment that our Lord has promised to His children who come to Him in sincerity and truth. Some of you have been regular and frequent in making your communions this Lent, others have scarcely come to the Lord's altar since last Easter. But to one and all, the Church and her Master give invitation at this time to 'draw near with faith and take this holy Sacrament to your comfort.'"

THE COHASSET CARILLON

The new carillon at St. Stephen's Church, Cohasset, is attracting worldwide attention. In speaking of this interest, the Rev. Charles C. Wilson, said:

"Last week I had a letter from London, from a gentleman who writes articles and secures photographs for the leading London magazines and illustrated weekly papers. He had heard of our church and carillon and wrote for pictures and material. I suppose this means that we shall have our church made known throughout the world in a very nice and dignified way. One day we get a letter from the far West, another day from Virginia, then another day from Nottingham in England. This will help us to realize that we are a part of the Holy Catholic Church and not simply a local congregation."

TO PROMOTE CHRISTIAN READING

The Diocesan Committee on Adult Education, under the auspices of the Church Service League of the Diocese of Massachusetts, has undertaken a somewhat new enterprise in trying to promote home study and reading on the part of men and women who do not attend classes. The idea is to increase the reading of good books on the part of individuals. With this in mind, the Committee will publish four times each year a small folder called *The Lamp*, which is a readers' guide to help the individual learn more about the Christian religion. This little paper issues lists of readable books, puts people in touch with personal-religion leaflets such as those issued at the Cathedral, offers a correspondence course on the Life of Christ, and encourages parishes to establish libraries for home reading. Any one wishing to learn about the correspondence course is invited to communicate with Miss Mary E. Batchelder, Room 41, 1 Joy Street, Boston.

BOYS' CAMP MOVIE

The lure of the movies is being used to good advantage by Mr. Frank W. Lincoln, Jr., Boys' Work Counselor for the Diocese, and Mr. T. A. Gibson, Boys' Worker in the Archdeaconry of Boston. They are showing a film made during the season of 1924 at Camp O-At-Ka, the official Galahad Camp on Sebago Lake, Me. A good evening's entertainment for boys and their parents can be furnished by the presenta-

tion of this film, along with one or two others of a general nature. Any parish interested in the Order of Sir Galahad, whether it has a Court or not, can procure the services of Mr. Lincoln as opera-

tor, the use of the film, and the rental of a projecting machine and a screen, all for a moderate service charge, by applying to Mr. Frank W. Lincoln, Jr., 1 Joy Street, Boston.

RALPH M. HARPER.

Easter and the Cathedral in the City of New York

Holy Week Observances—Bishop Manning at Keith's—Holy Week Music

The Living Church News Bureau,
New York, April 9, 1925

THE BISHOP OF NEW YORK HAS ISSUED the following Easter message to the Diocese:

"We have great reason for thankfulness at the results thus far of our efforts for the building of the Cathedral, and the reports to be made at the next meeting on Monday night, April 27th, will show how faithfully our committees are still working. But important as the practical results have been, the spiritual results have been far more important and we shall see the evidences of this, I believe, in all our parishes and missions. Let us do our part to assure this by our renewed interest in the work of the Church and by the strengthening of our own personal faith. Let us realize that for us Christians faith finds its expression in the consciousness of our personal relationship with our Lord, Jesus Christ. Let us, this Holy Week and Easter, give our thoughts to Him who for our sakes 'humbled Himself and became obedient unto death, even the death of the Cross' that we, and all men, might be sharers in the triumph of His Resurrection."

The Fabric Committee of the Board of Trustees of the Cathedral of St. John the Divine recommended at the board's monthly meeting, March 24th, that the civic and religious function to celebrate the laying of the corner-stone of the nave be held in the first week of next November instead of in May, as had been suggested. The trustees approved.

This decision does not mean that there will be any delay in the commencement of building operations. Actual construction will begin next month, but the great amount of preparatory work to be done before the structure will be ready for the formal laying of the corner-stone made the postponement advisable.

The following letter from the vicar of the church where William Shakespeare lies buried was laid before the Trustees:

"Avon, Stratford-on-Avon,
"March 10, 1925.

"My Dear Bishop:

"Seeing in the press that the authorities of the Cathedral at Canterbury had offered some stones from their church to be incorporated into your Cathedral of New York, it occurred to me that you might care to have some which formed part of the fabric of the church where William Shakespeare lies, and which is so sacred a spot to thousands of Americans. I wrote to the Ambassador of the U. S. A. to offer a piece of the sedilia placed in the Chapel of St. Thomas of Canterbury in this church by his immediate successor (John of Stratford) and removed about 1840 to make place for the restored sedilia.

"He writes this morning suggesting that I make the offer to you. It would give me and my wardens great pleasure to add this tie to the many which already join our parish with America, and help to bind the friendship of the two great English-speaking nations of the world.

"Should you and your committee be disposed to accept our offer, I shall be glad to hear from you further.

"Believe me your Lordship's faithful servant.

WILLIAM MELVILLE.

"Vicar of Stratford-on-Avon and Canon of Coventry."

The Trustees adopted a resolution requesting Bishop Manning to accept the offer with expressions of their grateful appreciation.

The Division of Art, of which Professor Alfred D. F. Hamlin, of Columbia, is chairman, and which is part of the Committee for Completing the Cathedral of St. John the Divine, is raising funds for the construction of a bay in the nave. A committee of actors, headed by Frank Gilmore, forms part of the Division of Art and it is probable that the piece of the stone sedilia from Shakespeare's church will be placed in this bay.

Haley Fiske, Chairman of the Business Men's Division in the Cathedral campaign, entertained Bishop Manning and the chairmen of sections in his division at luncheon March 24th, at 1 Madison Avenue, the offices of the Metropolitan Life Insurance Company. Plans for continuing the activities of the division were discussed.

HOLY WEEK OBSERVANCES

The blessing and distribution of palms on Palm Sunday is more widespread in the American Church than the blessing and distribution of Ashes on Ash Wednesday. But the full ceremonial of the day, our heritage from earlier ages of the Church, has been revived in comparatively few of our congregations. The church in New York that does not at least distribute palms (blessed or otherwise) is rare. But the procession is carried out and the Passion sung, with all the ancient ceremonies, only in a few churches such as Corpus Christi, St. Edward the Martyr, St. Ignatius, St. Mary the Virgin, and St. Paul, Staten Island. At the first and last named churches, the procession is made out of doors. The procession alone, without the other ceremonies, follows the blessing of the palms at St. Paul's Chapel, St. Luke's Chapel, St. Augustine's Chapel, Trinity Parish; St. Clement's Church and The Church of the Holy Apostles, to name a few. The other ceremonies of Holy Week, in whole or in part, are being revived more extensively each year. *Tenebrae* is sung this year at St. Ignatius' Church by a choir of seminarians, with larger attendance than ever in previous years. St. Paul's Chapel is added this year to the list of churches in which the ancient and appealing ceremony of the Veneration of the Cross on Good Friday is revived. This service, as forming part of the Mass of the Presanctified Gifts, is observed in several churches; while the singing of the Reproaches, likewise a part of the ancient Good Friday Liturgy, is widely used as a prelude to that recent and Roman, but none the less edifying and popular, service, the preaching of the Three

Hours. Over against these indications of healthy liturgical development, in the recovery of lost treasures, must be set the increase among parishes of another type (not always Evangelical or Modernist in tradition) of evening celebrations of the Holy Eucharist on Maundy Thursday. Not regrettable from a standpoint of reverence, like the latter practice, but of questionable liturgical and historical propriety, is the anticipation in some of our Catholic parishes of Easter Day, by the celebration of the First Mass of Easter, with its attendant ceremonies of the Blessing of the Paschal Candle, on the morning of Easter Eve. Among encouraging features of Holy Week observance in New York churches is the number of service lists which include a daily celebration of the Holy Eucharist.

Just as the Three Hour Service occupies the principal place on Good Friday, instead of the ancient services of the day, so in many churches we find an extra-liturgical Service of Preparation for Easter Communion, usually on Maundy Thursday or Good Friday evening. Of particular note among services of preparation should be mentioned the united service of all the congregations of Trinity Parish, held on the evening of Wednesday in Holy Week. This year the attendance was larger than for some years past. The rector gave a thoughtful and devotional address, in no wise calculated to encourage the neglect of a searching individual preparation for Easter Communion. The Penitential Office was said, with Allegri's polyphonic setting of *Miserere* beautifully sung by the choir of the parish church. The Rev. Stanley Brown-Serman, who edits the Daily Bible Studies of THE LIVING CHURCH, conducted the Service of Preparation for Easter Communion at the Cathedral, on Maundy Thursday evening.

BISHOP MANNING AT KEITH'S

The attraction of Holy Week is being felt increasingly by Protestant Christians. Mislabeling it "Passion Week" as a rule, they seem to be more and more drawn to its observance, both in individual congregations and in corporate groups. Among the latter we note that the Greater New York Federation of Churches is responsible for a series of noontide services in Keith's Palace Theater. On April 8th, the preacher was Bishop Manning.

More than 2,000 persons crowded into Keith's Palace Theater. The theme of the Bishop's sermon was forbearance, and he closed with urging the congregation to take as their Holy Week maxim, "Forbearing one another in love."

"The spirit of our Lord's reply to St. Peter, 'I say not unto thee seven times, but seventy times seven,' does not mean that we are to count up to the 491st time and then stop forgiving. It means that we are to show an unlimited spirit of kindness, forbearance, and patience.

"This seems like an impossible standard, but it isn't. Jesus Christ never gives us impossible standards. Think of the effect which forbearance has on our own lives.

"Censorious, critical people bring back harsh judgments and criticisms on themselves. Criticisms are like curses; they have a way of coming home to roost. Lack of patience makes life hard for ourselves. We lose hope in people, we see failure and shortcoming everywhere.

"Patience, on the other hand, makes life holy, beautiful, and good. It brightens our lives and brings into them something of the strength and joy and peace of Christ himself."

Bishop Manning emphasized that he did

not interpret patience to mean a neutrality between right and wrong, good and evil. "Christ said He loved men too well for that," said the Bishop. "The spirit of love is not a weak and spineless thing. It is as strong, brave, true, and fearless as it is gentle, patient, and forgiving. It will not hesitate to stand against wrong and evil."

In conclusion the Bishop urged three practical considerations in favor of forbearance.

"How little we really know about each other," he exclaimed. "How little capable are we of passing judgments. We see the outward act. The influences, motives, and circumstances which prompted it, we do not know. Sometimes we must judge. When such is not the case, we may be glad to leave judgment to God."

"Again, how much we all stand in need of forbearance and patience ourselves. The best one of us is far from perfect. Our faults are as apparent to others as to us.

"And, finally, how much we depend on the forbearance of God. Think what He sees in us. Yet He sends His rain on the just and unjust, and lets His sun shine on evil and good."

The Bishop of the Diocese and his Suffragans have been very busy this week with confirmations. Bishop Manning visited St. Stephen's Church on Sunday, to administer the sacrament and to preach. In the afternoon he confirmed and preached at the Church of the Transfiguration, and in the evening he administered the same sacrament in St. George's Church. Confirmation was administered on Sunday evening in St. Andrew's Church, Harlem, and on Tuesday evening in the Church of the Beloved Disciple. On Holy Saturday the Bishop of the Diocese will visit Trinity Church, at three o'clock. On Maundy Thursday, Bishop Lloyd, as the delegate of Bishop Manning, consecrated the Holy Oil for the Sick in St. Luke's Chapel. The Holy Oil for the Diocese is kept at St. Luke's Chapel.

At ten o'clock on the Tuesday during Holy Week Bishop Shipman dedicated a stained glass window in Holy Trinity Church on East 88th Street, between First and Second Avenues. This church is a mission church of the parish of St. James' Church, Madison Avenue and 71st Street. The window was the gift of Mr. Philip Rhinelander in memory of his son, T. J. Oakley Rhinelander, II, who gave his life for his country in the Great War. This is the latest of many gifts with which the family, represented by Mr. Rhinelander, has enriched the Church of the Holy Trinity.

HOLY WEEK MUSIC

Among special musical services announced for Holy Week, the recital of liturgical music in the Cathedral by the choirs of the Cathedral and of Trinity Church on the evening of Palm Sunday was perhaps the most notable, including as it did such masterpieces of polyphony as Palestrina's setting of the Reproaches from the Good Friday Liturgy, Allegri's *Miserere*, and the *Crucifixus est* from Lotti's Mass. Aside from its devotional and liturgical importance and value, the service of *Tenebrae*, as rendered at St. Ignatius' Church (already referred to), is of great musical interest, combining the plainsong of the psalms and lessons with the polyphonic settings of the Responses. And nothing in the field of ecclesiastical music is more effective than the solemn singing of the Palm Sunday and Good Friday Passion according to the ancient method. The origin of Bach's Passion Music is to be traced to the popular de-

mand in Protestant Germany for something to correspond to this feature of the old worship, lost when the reform movement swept away so many of the treasures of the Church's worship and song. Bach's *St. Matthew Passion* was sung on Maundy Thursday evening in St. Bartholomew's Church by the combined choirs of the Cathedral, St. Bartholomew's, and Trinity. Stainer's *Crucifixion* was sung in a large number of churches during the week, as was Gounod's *Gallia*.

THE BUDGET RECEIPTS

The budget receipts of the Nation-wide Campaign, so far this year, as given in

the March report of the Diocesan Treasurer, are \$61,063.08. This is \$21,656.87 more than the amount received at the same time in 1924. The largest parish total in March of the last two years comes from St. Thomas', New York City. In 1924 the amount was \$18,754.83; in 1925, \$23,655.17. In this connection it is to be noted that the prompt and early remittance from parishes is of great help to the Diocesan Treasurer in paying the proportionate Budget allocations to the various organizations throughout the Diocese.

THOMAS J. WILLIAMS.

Philadelphia Noontide Services Show Deepened Religious Feeling

"A Parish for Youth"—Philadelphia Boys—The Diocesan Convention

The Living Church News Bureau
Philadelphia, April 9, 1925

IF CROWDED NOON-TIDE SERVICES DURING Lent are any criterion of a deepened religious feeling, we may believe that the four down-town centers, where eminent speakers have preached each day during the season, have awakened the consciences of thousands of people who attend these services regularly.

The largest numbers somewhat naturally attend the Garrick Theater, where the services are under the direction of the Brotherhood of St. Andrew, and where the speakers are well-known "favorites," whose return year after year is eagerly awaited. Owing to illness, Bishop Fiske was unable to keep his engagements—the addresses for the week being made by the Rev. F. M. Taitt, D.D., rector of St. Paul's Church, Chester—but the Bishop has agreed to come next Lent.

In St. Stephen's Church, and in old Christ Church, prominent preachers from many parts of the country have been speaking, while in St. James' Church, the services were conducted by the rector, the Rev. Dr. Mockridge, and the associate rector, the Rev. Dr. W. G. Anthony.

"A PARISH FOR YOUTH"

The Rector of St. John's Church, Lansdowne, the Rev. C. E. Tuke, D.D., is Chairman of the Commission on Young People. It is natural therefore for him to speak of his parish as "A Parish for Youth." Writing in his parish leaflet, Dr. Tuke says:

"It is one of my ambitions that St. John's may minister more and more to the youth of the parish. They are the hope for the future. It is within our power to make of them good Christians and staunch Churchmen. Therefore, it gives me a certain amount of pardonable satisfaction when I hear from time to time that St. John's is known as a parish which is doing a great deal with and for the young. Observers are speaking with approval of our plans for religious education, and for gathering our children and young people together in useful organizations. I am sure that this impression we are making is gratifying to all members of the parish. Our ideals have been by no means wholly realized. Much remains to be accomplished. But we made real progress. Such success as we have attained in carrying out our program for the young has been made possible by the loyal support of the adult members of the parish who have assumed responsibility and are serving actively in our plans. Our Sunday school, due to their ef-

forts, has made extraordinary progress during the past year; our Young People's Society provides a grand opportunity for the expression which means impression; and our Boys' Club provides a rallying place for all boys of the parish. I hope in the near future volunteers will appear to do for the young girls what the men have done for the boys. We are blessed in our good supply of adult workers, both men and women. Let us go forward vigorously in making St. John's a parish in which the Church has at heart the welfare of youth and youth is devoted to the Church."

An adult worker, who is particularly attractive to the boys of the parish is Eddie Collins, known to all baseball fans.

PHILADELPHIA BOYS

"Boy Week," observed in the last week of April, is becoming a recognized part of Philadelphia life. Special services are held in many churches on Sunday, a Boys' Parade is held and, amongst other features, the government of the city, for an hour or two, is in the hands of a Boy Mayor, and other officials, elected by the Boy Scouts.

The boys of the Chapel of the Mediator Advanced Junior Brotherhood of St. Andrew are to arrange the special Boys' Week service in that parish, and have very definite advanced plans with suitable committees already at work. The boys expect to follow up the service with definite invitations to the visiting boys to become attached to the Church school classes, and to become regular attendants at the services.

THE DIOCESAN CONVENTION

The approaching Diocesan Convention is engaging the attention of the clergy and the laity of the Diocese. Apparently little unfinished business is left over from last year: but one action taken by the last Convention will probably be modified this year. In order to provide a certain amount of rotation in office, a change in the Canon on the Executive Council was enacted, making one third of the members of the Council who had served for three years ineligible for re-election or reappointment this year, and the two successive years.

The one-third thus ineligible were selected by lot at a meeting of Council, and it so happened that among them are several of the most active and influential members of the Council, whose loss in one year would be detrimental to the efficiency of the Council. The proposed modification would remove the restriction, so as to permit the Bishop and Standing Committee to reappoint persons, even though they may be ineligible for re-

election—such persons being among those who are by Canon to be appointed in addition to members elected.

Again, the method of electing an Executive Secretary for the Diocese will probably be discussed. Heretofore the Convention has elected the Secretary for a term of three years, and the Executive Council may fill a vacancy, should one occur; "Though," the Rev. F. C. Hartshorne points out, "it may be quite difficult to procure the services of a competent person whose appointment might only be for a few months of an unexpired term." So Mr. Hartshorne suggests that the Council should be empowered to elect the Secretary.

Another matter of extreme importance to be brought up at the Convention will be a request for an appropriation for a secretary for Religious Education. This has been agitated for the past five or more years, with growing momentum. Last year the Convention was favorable to the office suggested, but, unfortunately, no provision was made in the Budget.

The Diocese is studying earnestly the relation of the Diocese to the National Budget. It is felt that the present figure is unattainable and the method of assigning quotas unproductive of the best results.

The meeting of the Associated Vestries

discussed this question quite fully last week, and the Conference of the Clergy, on April 20th is to be devoted to its consideration.

The Diocese is determined to bend every effort to do its full share in the general Church work, and at the same time increase the strength of missions and institutions within the Diocese.

PENNSYLVANIA CLERGYMEN

It is announced that the Rev. Thomas A. Meryweather, who was formerly rector of St. Barnabas', Kensington, will become curate of St. Michael's Church, Germantown, whose rector, the Rev. Gilbert E. Pember, has recently celebrated his tenth anniversary as rector. Mr. Meryweather, since resigning from St. Barnabas' Church, has been a missionary at Klamath Falls, under Bishop Remington, in the District of Eastern Oregon.

The Rev. R. R. Flanagan, formerly rector of St. Andrew's Church, Bridgeton, N. J. is coming to this Diocese as rector of St. Paul's Church, Oaks, in succession to the Rev. Caleb Cresson; and the Rev. R. J. McFetridge, formerly of St. Michael and All Angels', St. Louis, has become rector of the Church of the Redemption, West Philadelphia, succeeding the Rev. A. E. Clay.

FREDERICK E. SEYMOUR.

Dr. Nichols spoke on Living Evidences for Christ.

"Living witnesses," he said, "are the best evidences of a gospel or creed. St. Paul trusted to men who had been made Christians to continue his gospel. Men and women handing on their religion from one generation to another, and from one age to another by the lives that they live, are the best evidences for Christ. Such Christians are to be found everywhere. All men are preachers and have their own personal gospel and their own Master whom they worship. The true religion of a man is found out by looking over his shoulder when he is unconscious of the fact. He may, on the surface appear to be a good Christian, while beneath the surface his religion may be merely make-believe. Many men today have as their masters money, popularity, society. All these agencies should be made subservient to our one Master, Jesus Christ. Live Him as you love Him, so that your fellow men will determine to make your Master theirs. This is living discipleship for Christ."

Christ Church, Winnetka, is one of the few parishes in the diocese which has a director of Religious Education. Mrs. Hannah Brown Bishop, who died recently, had just entered upon her work at Christ Church, where she had served so acceptably before. Her successor is Miss Mabel V. Holgate, who begins her work on May 1st. Miss Holgate is a graduate of Wellesley College of the Class of 1909, and of the New York Training School for Deaconesses in 1911. She served in the Alaska Mission at Fairbanks and Chena for three years. Since then she has served at Grafton Hall, Fond du Lac, and on the staff of St. Chrysostom's Chapel, New New City. In 1918 she served with the Y. M. C. A. organization in France, and was later assigned to Base Hospital No. 43, at Hampton, Va. In 1920 she served under Mrs. Bishop on the educational staff of St. Peter's Church, Chicago. A year later she went to teach in the week-day school of Christ Church, Gary, Ind. In 1922 she went to be director of Religious Education at St. Matthew's Church, Evanston, where she now is.

Bishop Gaylor and the bishops of the Province of the Mid-West will meet in Chicago Tuesday, April 14th. In the evening the visiting bishops will be entertained by the Church Club at its dinner and annual meeting to be held at the Hamilton Club.

Sunday movies were defeated by a decisive vote at the elections held in Evanston and Oak Park on Tuesday, April 7th. It was a victory decided for the Churches who unitedly opposed the intrusion of the movies, and were the rallying places for the antis. Evanston and Oak Park, Chicago's largest suburbs, each now large cities, have always been strong Church centers. In Evanston the faculty of Northwestern University helped substantially in the fight against the theaters.

H. B. GWYN.

OLYMPIA YOUNG PEOPLE

SEATTLE, WASH.—The young people of the Diocese of Olympia effected a diocesan organization at a meeting held at St. Mark's Church, Seattle, under the presidency of Mrs. J. Philip Anschutz. Mr. John Hatton Kannair was elected the first president, Mr. Ed Montroy and Miss Hilda Gaff were elected vice-presidents, Miss Haydee Spitz, of Epiphany Church, Seattle, was elected secretary, and Mr. Fred H. Waters was elected treasurer. A constitution was adopted and a plan of work was outlined.

Chase House, Chicago, Prepares for Extensive Summer Service

St. Luke's Nurses' Aid Society— Holy Week Services—Director of Religious Education

The Living Church News Bureau
Chicago, Apr. 12, 1925

THOSE IN CHARGE OF CHASE HOUSE are already making plans for the summer, and a sale will be held on May 19th to raise funds for the extensive work that is to be carried on. The neighborhood of Chase House has totally changed during the last few years, and the House was established to meet the new needs of the community. It has become one of the most valued and active community settlements in the city. The summer work for the children is a special feature. The streets of the West Side are alive with children at this season, and Chase House, without distinction of race or creed, gathers these children in, ministers to them in its Summer School, gives them picnics, sends many of them away to camps, and carries on its splendid nurseries. Mrs. Charles F. Egbert brings out all these facts in her letter of appeal to the friends of Chase House which has just been sent out.

ST. LUKE'S NURSES' AID SOCIETY

The nine hundred nurses who have graduated from St. Luke's Hospital Training School beginning with the first graduated class of six in the year 1887, and including this year's class of forty nurses, have organized a mutual insurance association for the care of sick nurses. An endowment fund of \$30,000 has been created to maintain a suite of rooms on the seventh floor of the new nineteen story addition, where any nurse may receive free hospital care for a year. The endowment fund is known as the Margaret Edith Johnston Memorial, in mem-

ory of one who was superintendent of nurses from 1901 to the time of her death in 1915. More than \$26,000 of the fund has been raised, and the new rooms will be dedicated when the addition is opened. All the money has been contributed by the graduate nurses or their friends. One of the contributions came from William Brown, a former resident of Evanston, now living in California, who was a patient in the Emergency in charge of Miss Mary R. Browne, at the time of the World's Fair. Miss Browne had never heard from her former patient after he left the hospital, but, in some way, he heard of the nurses' effort to create the new endowment and sent his contribution.

Twenty-one nurses of St. Luke's have organized a Blue Cross Chorus. The name is taken from the emblem which the nurses of the hospital wear. The chorus will sing and broadcast from the American Exposition Palace in Chicago during the Woman's World's Fair, which will be held April 18th to the 25th.

HOLY WEEK SERVICES

During Holy Week there were special preachers at the services held each day from 12 to 12:20 p. m. in Mandel Hall of the University of Chicago. Bishop Griswold was the preacher on Wednesday. The speaker at the regular meeting of St. Mark's Society on April 9th was the Rev. Harry P. Nichols, formerly rector of Holy Trinity Church, New York City, who is the preacher at the Garrick Theater this week. On April 19th President Bell, of St. Stephen's College, will preach at the morning service at Mandel Hall. President Bell is a graduate of the University of Chicago.

The Rev. Dr. Henry P. Nichols was the preacher instead of Bishop Anderson during Holy Week at the Garrick Theater, and had large congregations. On Monday

COADJUTOR FOR SOUTH FLORIDA

ORLANDO, FLA.—The Rt. Rev. Cameron Mann, D.D., Bishop of South Florida, has issued a call for a special meeting of the diocesan convention for the purpose of electing a bishop-coadjutor. The convention is to meet in St. Luke's Cathedral, Orlando, on May 6th.

For some time past, Bishop Mann has felt that additional episcopal supervision was becoming needful for this Diocese, and, at his request, a committee to consider this matter was appointed from members of the annual diocesan convention held in Tampa, in January, 1924. This committee reported favorably to the next annual convention, held in Daytona on January 20th of the present year, but action as to such election was left subject to Bishop Mann's call, he having signified that he did not desire the election made at that time.

Bishop Mann will lay the corner-stone of the new Cathedral, which is being erected in Orlando, on Easter Monday, April 13th.

EMMANUEL CHURCH, ATHENS, GA.

ATHENS, GA.—After having been closed for eight months, Emmanuel Church, Athens, was opened and restored to use by the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, recently, and the memorials and improvements erected during this time blessed by him.

The chancel of the church has been deepened, and the arches in the east end of the church have all been rectified and harmonized. A tile floor was laid in the sanctuary and a new marble altar and reredos, with wainscoting was installed. The entire body of the church was further beautified.

The altar, reredos, and sanctuary floor are memorials to the Rt. Rev. Troy Beatty, D.D., late Bishop Coadjutor of Tennessee, who was rector of the parish from 1897 to 1916. The altar cross and eucharistic lights are a memorial to Mrs. Sarah Elizabeth Rucker. The credence is a memorial to the late Rev. H. L. Jewett Williams. The Rev. Mr. Williams was



RESTORED CHANCEL OF EMMANUEL CHURCH, ATHENS, GA.

confirmed in Emmanuel Church while a student at the University of Georgia here, was ordained here, married here, and performed his last ministerial acts in this church. He was Professor of the New Testament in the University of the South, but on the entrance of the United States in the War he enlisted, was made captain, and was killed in action in France.

Three silver alms basons were blessed at the same time. One is a memorial to Miss Baseline Prince and two to Miss Caroline Sosnowski, a member of the parish for over fifty years.

At the same time a chapel, in memory of the Rev. Matthew H. Henderson, D.D., rector of the parish from 1856 to 1872 was consecrated by Bishop Mikell. The

Dowell, D.D., while he was the student pastor in Auburn. The present student pastor is the Rev. George Ossman, who has been actively engaged in this field for the past two years, and has charge also of the missions at Tuskegee and Opelika, and a work among the colored students of the Tuskegee Institute.

An appeal is being made to the Church



HOLY INNOCENTS' CHURCH AND PARISH HOUSE, AUBURN, ALA.

chapel is a little Gothic building capable of seating forty persons. It is furnished with an altar and reredos of carved oak, which Dr. Henderson had made when he rebuilt the old church. It also has an excellent copy of the Descent from the Cross. The brasses on the chapel altar are those presented by Mrs. Henderson forty years ago. The vestibule of the chapel was erected by Mr. James S. Henderson, in memory of his mother.

STUDENT WORK AT AUBURN, ALA.

AUBURN, ALA.—At last, after many years of talking, pleading, hoping, and praying, the Diocese of Alabama has completed the erection of a new building at Auburn, the location of the Alabama Polytechnic Institute, to be used primarily for student work. The value of the building is conservatively placed at \$40,000.

The building, which is really a gem of architectural beauty, consists of both church and parish house under one roof. The interior of the church has not been completed, due to lack of sufficient funds, there being still necessary about \$10,000 to finish it. The parish house has been finished throughout and is being used for Church services and all parish activities. It consists of a large Church school auditorium with divisional class rooms, guild room, vestry room, choir room, and kitchen on the first floor; a large club room for students on the second floor, and adjoining this a room for shower baths and another room for two student caretakers of the building.

Much credit is due to Mr. Frank Lockwood, the architect, who is the junior warden of the Church of the Holy Comforter, Montgomery; and to Mr. Algernon Blair, the builder, who is the junior warden of the Church of the Ascension, Montgomery, and a member of the executive committee of the diocese, for the beauty and attractiveness of this building, as well as for great saving to the diocese in cost of construction.

The last time the work of planning for this plant and the raising of the funds required was started, it was under the direction of the Rt. Rev. William G. Mc-

in the diocese for \$1,000 to equip the students' club room, and the last Diocesan Council transferred the responsibility of raising the balance of funds needed to complete the church to the executive committee of the diocese.

NICENE ANNIVERSARY IN PHILADELPHIA

PHILADELPHIA, PA.—In addition to the recommendation that the parish churches of the Diocese of Pennsylvania would observe the sixteen hundredth anniversary of the Council of Nicea on Low Sunday, a special diocesan service is to be held in Old Christ Church, Philadelphia, on Monday, the day following, including Holy Communion at nine-thirty and a special service at ten-thirty. The Bishop has asked that every clergyman of the diocese be present and as many lay people as possible. Addresses will be given by the Rev. Dr. Ayer on The Historic Background of the Nicene Council and by the Rev. Dr. Foley on The Theology of the Nicene Council. After luncheon the clergy will be called into conference to consider the quota suggested by the National Council for the next triennium.

CONSECRATION OF DEAN ROGERS

BETHLEHEM, PA.—The Presiding Bishop has taken order for the Ordination and Consecration of the Very Rev. Warren Lincoln Rogers as Bishop Coadjutor of the Diocese of Ohio, as follows:

Time and Place: Thursday, April 30, 1925, in St. Paul's Cathedral, Detroit, Mich.

Consecrator: the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio.

Co-consecrators: The Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, and the Rt. Rev. Herman Page, D.D., Bishop of Michigan.

Presenters: the Rt. Rev. Wilson Reiff Stearns, D.D., Bishop Coadjutor of Newark, and the Rt. Rev. Theodore Irving Reese, D.D., Bishop Coadjutor of Southern Ohio.

Attending Presbyters: the Rev. Walter

R. Breed, D.D., Cleveland, Ohio, and the Rev. William D. Maxon, D.D., Detroit, Mich.

Preacher: the Rt. Rev. William Frederic Faber, D.D., Bishop of Montana.

Reader of the Litany: the Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan.

Reader of Consents of Bishops: the Rt. Rev. Robert LeRoy Harris, D.D., Bishop of Marquette.

Reader of Consents of Standing Committees: the Rev. Charles C. Bubb, D.D., Fremont, Ohio.

Master of Ceremonies: the Rev. Warne Wilson, Detroit, Mich.

Registrar: the Rev. Charles L. Pardee, D.D., Secretary of the House of Bishops.

TEXT BOOKS RECOMMENDED

NEW YORK, N. Y.—A Bulletin of the National Council gives a new list of theological textbooks for candidates for Holy Orders recommended by the Commission on the Ministry in the Department of Religious Education. This list is corrected and amplified from a former list published sometime ago, and gives in admirable form a list of the best current literature on the various topics included in the canonical examinations.

THE WELLESLEY CONFERENCE

WELLESLEY, MASS.—Preliminary announcements have been made of the program of the Conference for Church Work which will be held again at Wellesley College together with the Summer School for Church Music. The dates set are June 22d, to July 2d, inclusive.

As usual, the Rt. Rev. Edward M. Parker, D.D., Bishop of New Hampshire, and the Rt. Rev. Philip M. Rhinelander, D.D., former Bishop of Pennsylvania and now a Canon of the Washington Cathedral, will be the bishops in residence and virtually in charge of the Conference. The chaplain this year will be the Rev. Julius A. Schaad, who was formerly a field secretary of the National Council, and whose book on evangelism has attracted such wide attention.

The Dean of the faculty will be the Rev. Charles H. Boynton, D.D., Ph.D., of the General Theological Seminary. This year there will be an innovation in that the Rev. Nathaniel B. Groton will assume charge of the young people's department, taking the title of Leader in the Young People's Fellowship.

In the general subjects a course is announced on Progress in Christian Life, by the Rev. James O. S. Huntington, Superior of the Order of the Holy Cross. Bishop Rhinelander will take a course on The Worship of the Church in the Book of Common Prayer. Chaplain Schaad will have a course on The Prophetic Office. A course has been announced by Dr. Eva M. Blake limited to junior girls. The title of this course is, Guide Posts to Your Best Possible Self. It is a course intended to meet the needs of the Youth Movement and will deal with what to think and how to think it, what to be and how to be it.

Three courses on the Bible are announced. One course will be on Isaiah and His Times, and will be conducted by the Rev. Samuel A. B. Mercer, D.D., of Trinity College, Toronto, Canada. The Rev. Burton Scott Easton, D.D., of the General Theological Seminary staff, whose course on St. Paul two years ago continually crowded his class-rooms, re-

turns to Wellesley this year to give a course on the Life of Christ. Mrs. Kingman N. Robins, of Rochester, N. Y. will give a course for juniors and younger seniors on Learning to Know Christ Through the Gospels.

On methods and principles of teaching, three courses are announced as follows: Educational Psychology, by the Rev. Charles F. Lancaster, Ph.D., of the Diocese of Massachusetts, The Art of Teaching, by the Rev. Charles H. Boynton, Ph.D., and How to Teach Adults by the Discussion Method, by Miss Laura F. Boyer, Assistant Educational Secretary, of the National Council.

Missions and Church Extension will be presented by the Rt. Rev. H. St. George Tucker, D.D., of the Virginia Theological Seminary, Alexandria, Va., and Mrs. Wright B. Haff, of the Diocese of New York.

The Church School will be treated by the Rev. Lansing G. Putnam, of St. Andrew's Church, Arlington, N. Y., the Rev. DuBose Murphy, of All Saints' Chapel, Austin, Tex., Miss Sarah Cadoo, of Grace Church, New York, and Miss Evelyn Withers of Trinity Cathedral, Newark.

The Social Service Department will have Miss Mildred P. Carpenter, of Chicago, the Rev. Niles Carpenter, Ph.D., of the University of Buffalo, and Dr. Eva M. Blake.

In Church Pageantry and Religious Drama there will be a course conducted by Mrs. Oscar P. Tabor, Jr., of All Saints' Parish, Worcester, and there will be a presentation of the Nativity Mystery Play of the Chester Miracle Cycle.

The announcement for the Summer School for Church Music shows a faculty of four, Dr. Healey Willan, from the Toronto Conservatory of Music, Wallace Goodrich, Dean of the New England Conservatory of Music, Dr. William Henry Hall, Professor of Church and Choral Music, Columbia University, and Vincent Bennett, of the Episcopal Theological School, Cambridge, Mass.

The program includes studies of Improvisation, Plainsong, Boy Choir Training, Choir Leadership, Music in the Church School, Ritual Music of the Church, the Worship of the Church in the Book of Common Prayer, Hymn and Anthem Studies.

The afternoons and evenings will be devoted to lectures and informal discussions lead by members of the faculty and musicians of Greater Boston. As part of

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the evening conference there will be a visit to the Cram estate for a brief service in the medieval chapel there, and to Emmanuel Church, Boston, for an organ recital, and there will also be a study of the Leslie Lindsey Memorial Chapel.

Information concerning the Wellesley Conference may be obtained from Miss Josephine F. Bumstead, 12 Berkeley St., Cambridge, Mass.

PROPOSED CHANGES IN THE PRAYER BOOK

BOSTON, MASS.—A committee of the Diocese of Massachusetts has studied the proposed changes in the Prayer Book, and in a report prepared for presentation at the forthcoming session of the diocesan convention, expresses its "satisfaction with the spirit and purpose of the revision, and in general with the details of the proposals for revision, which they believe ought to be ratified at the General Convention of this year." The committee asks, however, that the diocesan convention will memorialize the General Convention for certain further amendments as follows:

To allow the several sections of the *Te Deum* to be used separately at the discretion of the minister.

To amend the last of the Comfortable Words in Holy Communion so as to read as follows:

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins; and not for ours only, but also for the sins of the whole world. 1 St. John ii. 1, 2."

To add the *Benedictus Qui Venit* after the *Sanctus*.

To insert the following rubric immediately after the third rubric following the Blessing in Holy Communion:

"¶ When necessity requires that the Communion Service be shortened, this may be done at the discretion of the Priest, according to the rubrics in the office of The Communion of the Sick; provided that no portion of the Communion Service be habitually disused, and that at least once on Sunday and the chief festivals, the whole service shall be used."

To add an alternative question and answer in Confirmation as follows:

"¶ Or, the Bishop shall say,

"Dost thou here, in the presence of God and of this congregation, promise to obey and follow our Lord Jesus Christ, renewing the solemn vows of thy Baptism?

"Answer. I do."

To add provision for anointing with oil at the Visitation of the Sick.

To substitute for the third Lesson in the Burial of the Dead a passage of ten verses from St. John 14.

GEORGIA CONVENTION PLANS

SAVANNAH, GA.—St. Paul's Parish, Albany, will be the host for the one hundred and third annual Convention of the Diocese of Georgia to be held in that city, April 21st to the 23d. A pre-convention conference will be held Tuesday evening, April 21st, and the Executive Council and the Executive Board of the Woman's Auxiliary will meet that afternoon, but the formal opening of the Convention will begin with a celebration of the Holy Communion Wednesday morning at which time the Bishop will give his annual address.

At the pre-convention conference there will be three addresses, one by Mr. Leon C. Palmer, a member of the Board of Religious Education of the Province of

the Convention, and the only visiting Sewanee, who will speak on religious education; one by the Rev. H. Hobart Barber, vice chairman of the Diocesan Department of Christian Social Service, and one by a representative of the University of the South. If the Convention adopts the program of the special program committee, an innovation will be introduced by the Diocesan Department of Religious Education which will put on a practical conference on Church school and Young People's work. The conference will be conducted by the Vice Chairman of the Diocesan Department, the Rev. W. A. Jonnard, and there will be talks by six speakers, two outside, and the rest diocesan workers. Mr. Palmer will be on this program and also Mr. R. D. Webb, of Atlanta, General Superintendent of the Georgia Sunday School Association. The subjects to be covered are the Georgia Standard, the Daily Vacation Bible School, the National Accredited Teachers' Association and Teacher Training, the Church School Service League, and the Young People's Service League. Time will be given for questions and discussion after each talk.

Wednesday evening will be Field Department night, and the Diocesan Department will make its report; the method of arriving at the assignment of quotas will be explained by a member of the Diocesan Department of Finance, and the feature of the evening will be an address by the Rev. Middleton S. Barnwell, representing the National Council.

The Diocesan Branch of the Woman's Auxiliary will be in session the same time

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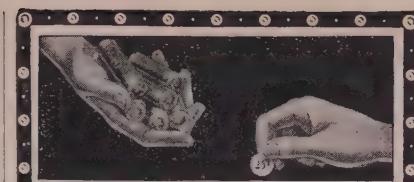
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speaker on this program is Miss Margaret Weed, daughter of the late Bishop of Florida, and representative from the Province of Sewanee on the Executive Board of the Woman's Auxiliary to the National Council.

NOTABLE GIFTS AT WEST PALM BEACH

WEST PALM BEACH, FLA.—Mrs. Helen Hall Vail, of Palm Beach and Geneva, N. Y., has made another splendid gift to Holy Trinity Church, West Palm Beach, the Rev. L. A. Wye, rector. Last year Mrs. Vail gave \$10,000 for the choir stalls and pews, \$4,500 for the choir organ in the \$25,000 Skinner organ that was being installed at that time, and \$1,000 for a font. This year her gift of \$10,000 is to complete the baptistry and make it a memorial to Florence Houghton, her daughter by her first husband, Charles Frederick Houghton, of Corning, N. Y.

The Graham Company of New York City, who have had entire charge of the equipment of Holy Trinity Church, will build the baptistry in the south transept of the church where there is a door opening to Trinity Place. There will be a raised platform with two steps, which will give dignity and make the baptistry a distinct unit. A rail on the second step will give sense of direction and an entrance at the appointed place. The pavement will be of various marbles such as red Verona, yellow Sienna, Pavanazzo, Belgian black, Italian white, and Cipolino. In this pavement there will be an early symbol of Christianity, the fish.

The back and south walls will be wainscoted with marble mosaic, and the ceiling will be treated with aluminum leaf and lacquered with Japanese gold lacquer. There will be a rich illuminated border all around, and in the center, where the counterpoise weight is suspended to hold the font cover, there will be an ornamental design that will be in keeping with the theme. At the entrance there will be a statue of St. John the Baptist, and on the south wall a large painting of the Baptism of Christ. The font is of Botticino marble inlaid with Venetian mosaic. The window, in stained glass, bears the words, "He shall baptize you with the Holy Ghost."

A COMMUNITY HOLY WEEK

SIOUX FALLS, S. D.—However distant may be a final realization of Church unity, the present attainment of united Christian effort and an exemplification of Christian fellowship was a development of Holy Week in Sioux Falls this year. The members of the Ministerial Union, which is made up of clergymen of all the non-Roman religious bodies in the city, for the first time on record, united to stress the importance and value of Lent, and particularly to emphasize the devotions of Holy Week. The leadership of this united effort fell upon Dean E. B. Woodruff of Calvary Cathedral, who is also president of the Ministerial Union. The ministers of the seven Protestant churches joined enthusiastically, and the people of the various congregations showed their keen appreciation of the friendliness and good will, evidenced by this common worship, by attending in large numbers all special services held.

The climax of a remarkable period of Christian community services came on Good Friday, following a series of noon-day services in the Colonial Theater that had been addressed by the ministers of

the city. It was the Three Hour Service from twelve to three o'clock, held in Calvary Cathedral, which was literally packed to the doors with worshippers from the beginning to the close of the service. The service began with devotions led by Dean Woodruff, then followed a series of addresses on the seven last words of Christ, a clergyman representing each of the churches being the speaker for each ten-minute period. The service closed with a ten-minute address by Dean Woodruff.

DEPUTIES AND ALTERNATES

THE ALTERNATE delegates from the Missionary District of Porto Rico to the General Convention are the Rev. P. D. Locke, Ponce, Porto Rico, and Mr. George F. Latimer, Frederickstead, Saint Croix, Virgin Islands.

ARCHDEACONY CONFERENCES

SPRINGFIELD, ILL.—The Bishop of Springfield, the Rt. Rev. John Chanler White, D.D., and his archdeacons have issued a call for three conferences to be held in connection with the archdeaconry meetings of the Diocese. These are to be at St. George's Church, Belleville, April 21st and 22d, at Trinity Church, Mattoon, April 23d and 24th, and at Christ Church, Springfield, April 28th and 29th.

It is the purpose of these conferences to explain and make clear every phase possible of the work of the Church in the parish or mission in the Diocese, and under the direction of the National Council. The call states that the meetings are being held solely in the interest of strengthening the Diocese, and by this, it says, is meant the strengthening of the parishes and missions.

ADVANCE WORK IN DIOCESE OF TEXAS

HOUSTON, TEX.—There are encouraging signs of growth in the Diocese of Texas to be found in the announcements of new buildings and enlargement of others. Trinity Church, Marshall, has accepted plans for a new \$40,000 church building, to be constructed of brick, trimmed with stone, of Gothic architecture. The Woman's Guild of the parish has pledged a new pipe organ.

Christ Church, Eagle Lake, of which the Rev. F. M. Johnson, Jr., is rector, is rebuilding after the loss of its building on All Saints' Day last by fire. The rectory is to be renovated and enlarged. Christ Church recently received as a gift from the National Cathedral in Washington, one of the stones from the River Jordan with which the baptistry of the Cathedral was lined. This stone has been set into the font in Christ Church.

The Mission at Goose Creek, under the charge of the Rev. Eugene T. Clarke, has recently purchased two lots in a central location. A commercial building on the property will be used as a chapel until plans for a new building are drawn and accepted.

The Church of the Redeemer, Houston, the Rev. W. D. Bratton, priest-in-charge, has erected a temporary building to take care of the enlarged Church school. A committee has been appointed to provide for an enlarged church building, but the need was so pressing that the temporary building was necessary.

St. Mark's Church, Beaumont, is now in a position to pay off the indebtedness on the parish house, which will be dedicated

AMERICAN CHURCH MONTHLY

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April, 1925 Vol. XVII, No. 2
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The Laity as Guardians of the Faith—
The Free Catholic Movement—Dean
Inge on the Future of Religion—Trus-
tees of the Cathedral—The Pastoral
Burden—The Pagan Elements in Our
Religion—The Foreign Missions Con-
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ON THE LIMITATIONS OF THE "DOCUMENTARY" METHODS IN HISTORICAL INVESTIGATION

Frank Gavin

SOBORNO ST AND CATHOLICITY

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on the next visit of the Bishop. This parish has recently opened up a mission station in the river section of the city and plans are now ready to open a neighborhood house in the same section, housing in addition to club rooms and a chapel, a Red Cross clinic.

MISSISSIPPI LAY MISSIONARY WORK

JACKSON, Miss.—The lay missionary services as organized by the Rev. W. B. Capers, D.D., rector of St. Andrew's Church, Jackson, and conducted by members of his Bible class, have been successfully held each Sunday afternoon during Lent, in the nearby missions of Bolton, Terry, Raymond, Ridgeland, Brandon, and Annandale.

An activity growing out of this lay work was the participation in the services of the parish boy choir of twenty voices leading the singing. Like the first disciples sent out on their missions, these boys returned full of enthusiasm and with fine reports of the service rendered.

Dr. Capers preaches the baccalaureate sermon at the Mississippi A. and M. College, at Starkville.

MATHER SCIENCE HALL AT KENYON

GAMBIE, OHIO—Completed plans for the new Samuel Mather Science Hall at Kenyon College make possible an announcement of the details which are to make this one of the most modern buildings of the kind in the country.

The building is the gift of H. G. Dalton and in honor of Samuel Mather and the plans have been approved by both which were recently completed by Mr. Rudolph Stanley Brown of the office of Abram Garfield. The corner-stone laying is planned for early June and the building will probably be dedicated for use a year later, at commencement in 1926.

Of Ohio sandstone, buff in color, and conforming in style with the other Kenyon buildings, the new Samuel Mather Science Hall is 125 feet long with 18 foot wing projections on either side. The interior of the building as planned will have concrete floors and ceiling, all supports being of reinforced concrete. The walls will be of painted brick and the basement windows will be set in metal. A special lighting system will provide the necessary illumination for the laboratories in addition to each having as many windows as possible.

A CHANGE IN WORKERS

ROANOKE, VA.—Greatly to the regret of all with whom she has been associated in the Diocese of Southwestern Virginia, Miss Margaretha Williamson has found it necessary to give up the work that she has conducted so faithfully and well at Grace-House-on-the-Mountain, near St. Paul, in Wise County, Va. Miss Williamson has been in charge of the work at Grace House and at Sandy Ridge Mission, a few miles distant, for several years, has done a splendid work, and holds an enviable place in the affection and esteem of her co-workers and the people among whom she has labored.

On April 15th, Miss Williamson will be succeeded by Miss Mabel R. Mansfield, who has, since October, 1924, been serving as a volunteer worker with Deaconess Williams at Dante and Miss Williamson at Grace House. Miss Mansfield, who is

a native of New York State, spent a year at St. Faith's Deaconess School, and for several years has been a worker in the Department of Religious Education, Social Service and general parish activities in St. Ann's Parish, Brooklyn, New York, and has also been Secretary of the Church School Service League in the Diocese of Long Island. In her home parish at Suffern, N. Y., she was for nine years Treasurer of the United Thank Offering and Librarian of the Church Periodical Club. It is confidently felt that the work so well done by Miss Williamson will be carried on with equal success by Miss Mansfield, who will have associated with her Deaconess Emily Olson, who has been for several months assistant to Miss Williamson.

INDIAN SCHOOL NEEDS

DULUTH, MINN.—The Indian work at Cass Lake, Minn., begun by Bishop Whipple and today our second largest missionary effort among American Indians, has suffered a severe blow in the loss by fire of a splendid school building. This structure, a former government school, was bought by Bishop Bennett, of Duluth, and the promotion of the enterprise was made priority 342 in the Program of the Church. It stands in the midst of an Indian population of 13,000 souls ministered to by the Roman Catholic Church and ourselves, our work being the larger of the two.

Bishop Bennett has two imperative needs. He must take up a note for \$3,500, a second payment on the property, and must provide in round numbers \$6,500 more to erect a frame structure for the school. In addition to the school the same structure will help house the Cass Lake Convocation of the Ojibway Nation. This annual gathering ranks close behind the famous Niobrara Convocation and brings to Cass Lake a great gathering of Christian and non-Christian Indians for study, worship, and social intercourse, thus serving as a very practical missionary enterprise in itself. Bishop Bennett is having the hearty co-operation of the Department of Missions and the Field Department of the National Council in the hope that this sum may quickly be raised, since all are convinced that the value to the cause of our Indian Mission enterprise vastly outruns so small an asking.

JAPANESE PROBLEM IN WESTERN NEBRASKA

HASTINGS, NEB.—The Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska, announces the appointment of H. Kano, a native Japanese, to a missionary post at Mitchell, Neb., as a solution of the Japanese question in his District. Mr. Kano is a graduate of the Imperial University of Japan and a post graduate of the University of Nebraska Department of Agriculture and has qualified as an expert in soil culture.

In announcing the appointment, Bishop Beecher said:

"Broadly speaking, we are planning in Western Nebraska to have the Japanese group themselves in sparsely settled communities. In my judgment the colonization of Japanese on the Pacific coast is largely responsible for the localized prejudice. By breaking up this colonization we can eliminate the problem of the Japanese industrially. In addition to Mr. Kano's other duties he will be at the service of all the Japanese to give them instruction, advice, and counsel in adapt-

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ing themselves to American life and conditions. Through his efforts we are hoping to encourage the Japanese themselves to avoid colonization. The Japanese were brought to Western Nebraska to help build our railroads. We are confident the Church can help them to take a place in our American life where the difficulties that have appeared on the Pacific coast may be eliminated. In Western Nebraska we have about 500 Japanese mostly engaged in irrigation farming and employed in hotels and cafes. By encouraging them to discourage colonization and by making it possible for them to settle where they may have a part in, and merge with, our American life in Western Nebraska, we are confident many of the unpleasant incidents that have resulted from colonization will be avoided."

TEXAS PARISH ACQUIRES HOSPITAL

AUSTIN, TEX.—St. David's Parish, Austin, the Rev. L. Valentine Lee, rector, has bought a hospital formerly operated as a private institution. It is at present of thirty-five bed capacity, but plans are being drawn to enlarge it to one hundred bed capacity, as that seems to be the proper size for the present needs.

The hospital has given this parish an opportunity to give Christian service along a much needed line, and, with the enlarged hospital in operation St. David's, will be in an improved position to minister to the community.

NEWARK HOLIDAY HOUSE

NEWARK, N. J.—An earnest effort is being made to raise funds for the building of the Holiday House of the Girls' Friendly Society in the Diocese of Newark. For several years past the Society has rented quarters on the south shore of Long Island near Sayville. It is now planned to erect at Eagle's Nest Farm, near the Delaware Water Gap, a fire-proof building to accommodate a hundred girls. The cost is estimated at \$100,000.

The Diocese has been divided into ten districts, and in these have been held a series of teas, with Bishops Lines and Stearly, Canon Dunseath, and Mrs. A. D. Story, diocesan president of the G.F.S., as speakers. From May 3d to May 6th a careful canvass is to be made, and it is to be expected that the good work already done in rented quarters will make a strong appeal for aid to meet the future with better facilities.

JAPANESE CHURCH BURNED

NEW YORK, N. Y.—On March 14th, St. Stephen's Church, Mito, Japan, together with the parish house and kindergarten building, was destroyed by fire. Fortunately, the adjoining missionary residence was saved, and there were no casualties of any kind.

The destroyed buildings, of frame construction, were erected many years ago, and had about reached the limit of their usefulness. They fell far short of worthily representing the message that the Church has gone to Japan to proclaim. They were insured to the limit of their value, but the amount to be realized from insurance will be considerably less than the necessary cost of replacing them. Bishop Mc- Kim estimates that not less than \$35,000 will be required to build the church, which he insists should be of steel and concrete. A parish house and kindergarten will cost not less than \$12,000 for the two.

Meanwhile, the Bishop has proceeded on the assumption that the Church in

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the United States would continue to stand behind him, and has authorized the erection of a new parish house of frame construction. This will be made to serve for the present.

Bishop McKim says:

"We should have a church at Mito which will arrest attention and attract admiration. Mito is a city of 50,000 people. It is the capital of the prefecture and is rapidly becoming important and known as an educational center. It would be a mistake to build of wood, which is unsightly, deteriorates rapidly with constant need of repair, and frequent painting."

SCHOOL HOSPITAL AT LAWRENCEVILLE, VA.

LAWRENCEVILLE, VA.—Work will begin shortly on the erection of a hospital at St. Paul's Normal and Industrial School for Negroes at Lawrenceville, Virginia. Sometime ago Col. John D. Letcher, of Lexington, Va., made a gift of \$5,000 for a hospital and later promised an additional \$5,000. He has recently given another \$5,000 making, \$15,000 in all. The hospital is to be a memorial to Col. Letcher's wife. Up to this time the School has been using a few rooms in one of its smaller buildings for hospital purposes. There are no other hospital accommodations of any sort in that section.

CALVARY CHURCH, PITTSBURGH

PITTSBURGH, PA.—A handsomely illustrated booklet showing, by photographic reproductions, the beauties of Calvary Church, Pittsburgh, has been published, and includes full description of the architecture and the work of the church. The edifice itself is one of the noblest Gothic churches in this country, erected from designs by Cram, Goodhue & Ferguson. In addition to the views of the church and of its various sections, the added memorials, etc., of recent years carry the story up to the present time. Copies may be obtained at fifty cents from the parish secretary and treasurer, Mr. E. J. Edsall, 315 Shady Avenue, Pittsburgh, Pa.

NEW BAPTISTERY AT EAU CLAIRE, WIS.

EAU CLAIRE, WIS.—On Palm Sunday there was dedicated and blessed in Christ Church, Eau Claire, the Rev. F. E. Wilson, D.D., rector, a new baptistery and font. The latter is made of the famous Carrara marble and was carved in Italy. It is an exquisite piece of carving. The cover of the font is made of solid bronze, hand-tooled. The uprights supporting the baptistery railing are also of solid bronze, as well as the baptismal ewer and the memorial tablet. It is the gift of Mrs. T. K. Long, in memory of her son, William Carson Long, who was killed in a railroad accident thirteen years ago. "The baptistery," says Dr. Wilson, the rector, "is a splendid addition to our church structure and a most fitting memorial to a young man of fine character and high ideals."

TO UNDERGO OPERATION

NEW YORK, N. Y.—The Rev. Alsop Leffingwell, of Bar Harbor, Me., but canonically attached to the District of Arizona, entered St. Luke's Hospital, New York City, April 14th, later to undergo a major operation to be performed by Dr. Henry G. Bugbee. Recuperation from the effects of the operation will require from six to ten weeks, during which time Fr. Leffingwell will remain at the hospital.

THE BIRTHDAY THANK OFFERING

NEW YORK, N.Y.—The Birthday Thank Offering is a money offering made by the boys and girls, young people, teachers, and officers of the Church school on the Sundays nearest their birthdays or on Whitsunday, the birthday of the Church.

During each triennium some interesting object, is chosen to which this special offering is given. The accumulated offering is presented at the time of the General Convention. For the triennium 1922-1925, \$8,000 of the Birthday Thank Offering has been designated for the erection of a school building near Fortsville, Liberia, a village at the base of the Bassa Mountains, reached by the St. John's River. The balance of the offering will be used for the endowment of school work in Liberia. If the amount is more than needed for the school and endowment, the remainder is to be used at the discretion of the Bishop of Liberia. Nearly \$7,000 has been reported so far, for this triennium.

AN EMERGENCY REQUEST

NEW YORK, N. Y.—An emergency request has been received by the Department of Missions from the Bishop and Executive Council of the Diocese of Hankow, China, for six well qualified clergymen, and six women parish workers, all for evangelistic work. These reinforcements are needed in order that the Church may seize opportunities for expansion and also fill several vacancies. Particulars may be secured from the Rev. A. B. Parson, 281 Fourth Avenue, New York.

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NEWS IN BRIEF

EAST CAROLINA—At a recent meeting of a special commission appointed at the last meeting of the Diocesan Convention of East Carolina it was decided to have the third annual conference of the young people of East Carolina at St. John's, Fayetteville, on June 16th, and 17th. The Rev. Gordon M. Reese, who has been the leader of the two previous conferences, will be present again this year. The Young People's Service League of St. John's, Fayetteville, is one of the most active branches in the Diocese.—The fact that Christ Church, Elizabeth City, is to erect a \$50,000 parish house at an early date has just been announced. Repairs are to be made to the church directly after Easter, to be followed by the construction of the parish house. Several years ago this parish was left three and one half acres of valuable property. This is to be divided into residence lots and sold, and the proceeds to be applied on the new structure. Christ Church will celebrate its centennial next year, and has invited the Diocesan Convention to meet with it.—The city of Washington, North Carolina, is trying out the experiment of Bible teaching in the public schools. The clergy of the different churches are acting as instructors. The Rev. Stephen Gardner, rector of St. Peter's Church, has a large class, made up of young people who are members of his church. Next year it is proposed to employ a teacher who will give his whole time to this instruction. It is significant that all of the high school pupils who had vacant periods signed up for the course this year.—Hampton, the seven year old son of the Rev. W. R. Noe, Executive Secretary of the Diocese was run over by an automobile on March 29th and so seriously injured that it was thought for a time that he would not survive the injury. The latest reports from his bedside are to the effect, however, that he has a good chance to recover.—A significant example of co-operation was given in Farmville during Holy Week. All of the churches in that city observed this sacred week, giving up all services that conflicted with those in Emmanuel Church, and taking part with the Rev. J. W. Heyes, rector of the church, in the Three-Hour Service on Good Friday.—Members of the choirs of St. Peter's Church, Washington; Calvary Church, Tarboro; Christ Church, New Bern; and the Church of the Good Shepherd, Rocky Mount, gave a joint rendering of *Olivet to Calvary* on four nights during Holy Week, in the different churches. Eighty voices from the four choirs took part, and huge congregations heard them at each place. The Rev. Stephen Gardner, and Mr. E. H. Harding, organist at St. Peter's Church, Washington, were the moving spirits in this plan.—The Rev. B. E. Brown, rector of Calvary Church, Tarboro, held a Preaching Mission in the Church of the Advent, Williamston, during Passion Week. The rector, the Rev. C. O. Pardo, and his congregation were greatly pleased with the response which was made to the deeply spiritual ministrations of the missionary.—The Rev. Herbert D. Cone, who with Mrs. Cone has been spending the winter in North Carolina, has had charge of the services at St. John's Church, Wilmington, during Lent. This parish is without a rector at present.—The Diocese of East Carolina has lost one of its best laymen in the death of Dr. W. H. Hardison, of St. David's Parish, Creswell. Dr. Hardison, who was eighty years of age at the time of his death in March, had served his community as a physician for fifty-seven years. He had been a vestryman of St. David's for forty years, and for many years its senior warden. He thought of his profession as a ministry and not a business, and his whole life was a self-sacrificing labor of love.

INDIANA—A beautiful carved reredos was placed in Trinity Church, Lawrenceburg, during Passion Week, and was dedicated Palm Sunday. It is a memorial to Mrs. Matilda Kleinhaus Miller, and was provided for by her will.

KANSAS—The Ven. Guy D. Christian, Archdeacon and Teaching Missioner of the Diocese, conducted a Teaching Mission in St. Paul's Church, Coffeyville, the Rev. J. K. Putt, rector, from March 22d to the 29th inclusive. The Mission was well attended by both Church people and those outside of the Church who expressed their appreciation of it.

LONG ISLAND—A painting, The Baptism of Christ, on the baptistery wall, which, with the ceiling decoration, is the work of Isidorus Stoll, together with a tablet containing the names of forty-nine deceased members of the congregation, was dedicated as a memorial in the Church of the Messiah, Brooklyn, April 5th.

MILWAUKEE—Daniel M. Dulany, a prominent Churchman in Eau Claire, died at his home in that city on the afternoon of April 8th from

heart disease, after an illness of nearly four years. He is survived by his widow. Mr. Dulany was seventy-three years of age.

OKLAHOMA—A very successful, two-weeks Mission of Instruction has recently closed at the Church of the Redeemer, Okmulgee, Oklahoma, the Rev. John C. Donnel, rector, by the Rev. Joseph Carden, of Ardmore.—The interior of the Church of the Redeemer, Okmulgee, has recently been thoroughly renovated and beautified. A new oak floor has been laid, the aisles and chancel carpeted, the walls wainscoted and panelled, new pews, installed, a bishop's chair and sedilia placed in the chancel, the walls and ceiling freshly tinted, and eight stained glass memorials windows installed—all by individual gifts of the congregation and costing nearly \$10,000.—A ten day noon-day service was inaugurated at the Orpheum theater, Oklahoma City on Monday of Passion Week, the Rev. Joseph Carden of Ardmore, being the preacher for the first three days. The remaining days were taken by Bishop Thurston, the Very Rev. John W. Day, of the Cathedral, and the Rev. Franklin Davis, of St. John's Church, Oklahoma City.

PORTO RICO—Fr. Field, S.S.J.E., en route from St. Thomas, V. I., to Boston, stopped off at San Juan and conducted a retreat for the clergy of the Diocese from March 31st to April 2d, holding the services and meditations in the Bishop's chapel, eight of the clergy were in attendance, and the retreat was most helpful and greatly appreciated.—A short retreat for the staff at St. Andrew's, Mayaguez, was held April 6th to the 8th, conducted by the Rev. C. T. Pfeiffer of San Juan.—Work on two new buildings for St. John's School, Condado, has been begun, and one of the buildings nearly completed. These buildings were necessitated by the overcrowding of the present buildings.—The contract for the new church for Ponce has been given and work commenced, as well as upon the new Nurses' Home for St. Luke's Hospital.—The experiment of having the Church school of St. John's Church, San Juan meet on Saturday mornings at the Bishop's chapel, Condado, with a children's Eucharist following the period of instruction has succeeded so admirably that an additional teacher for a new class has been added to meet the demands of the growing attendance.

FOREIGN STUDENTS

MORE THAN 10,000 students from foreign countries are resident this year in the colleges of the United States, who will, in a few years, be returning to their home countries with the impressions and ideals received here. The Presbyterian Survey reports that last year a census showed 7,500 students, coming from 105 different countries. Of these, 1,200 were graduate students. Chinese number 1,500, Canadians 800, Japanese and Filipinos about 650 each. All the Latin American Republics are represented, and most of the countries of Europe and the Near East.

The seminaries of the Church alone would show a considerable number of foreign countries represented by their students. Have any of our Cathedrals or large churches attempted a special service for all students of foreign birth?

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A NEW PRAYER leaflet, *For Ourselves and Our Neighbors*, containing intercessions and thanks-givings for the Church's work among the Foreign-born and their children, is an attractively printed folder arranged for six days, which can be obtained free in quantities for distribution, from The Bookstore, 281 Fourth Avenue, New York. Ask for No. 1539. It is for use privately or in services of intercession.

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